A catechisme,

that is to saie, a familiar introduccion and trainyng of the simple in the commaundementes of God, and the principles of oure religion, muche necessarie to be taught and knowen to all good christian people, sette foorth in questions with direct answers to the same: & translated into Englishe for the behouffe and commodities not onely of childre, but also of al suche de[illegible] learners as are [illegible] in the Latin tounge.

Suffre the litle children to come vnto me, for theirs is the kyngdome of God. Marc. x.

By Edmund Allen

¶ Vnto the faythfull christian flocke and congregacion of Jesus Christe, Edmonde Alen wisheth, grace, peace, and mercye from God our heauenly father, through our sauior Jesus Christe.

The almightye and mercyfull God our heauenlye, gracious, & moste deare father, monisheth and warneth vs (ye dearely beloued in our sauior Christ) both by worde and also by diuerse exaumples, that we all should take earneste care & forow for our youth, that it be well instructe and brought vp in the true feare of God, & after

ſuche a godly ſorte ỹ it myght liue in all vertue, godlynes & honeſtie. And it is a thyng wherunto not onely the exam-ples of the heathen, but alſo our owne naturall reaſō, dayly experience, & the loue of the comon wealth ought lawfully to moue and enforce vs. For aſmuche as we dayly fele and perceiue right euidently, what incōuenience doth inſue, where youth is neglecte & not regarded. And agayne what a treaſure, comfort & cōmoditie it is vnto an whole comon wealth, where youth is well brought vp in godly learnyng & exam-ple, and exerciſed in vertue & holyneſſe. This I ſaye, myght be ſufficient to ſtyre vp and to kindle our heartes toward the

right

right institucion & bryngyng vp of youth, although we wer but very heathen. But forasmuch as we are christian men and women, and through our sauior Christ become the children of God, therfore the moste holy worde of God & the example of our sauior Christ, ought moste specially to allure & prouoke vs vnto this moste holy and necessary office. For fyrst it is euident ynough by ỳ euangelistes what an high charge our sauior Christe geueth vs ouer youth. Math. xviii. & xix. and Marke. x. Where, by his herty & louyng imbracyng of them, he declareth manifestly, that no seruice can bee more acceptable vnto him, than that whiche is spent about them, to

bryng and induce them vnto him. Lykewyse howe earnestly doeth S. Paul commaund all parentes to bryng vppe theyr children in nurture and exhortacion: Ephe. vi. and Collo. iii. For the whiche cause, all children haue a speciall commaundement of God to be obedient vnto theyr fathers & mothers, because they ought to be vnto them, as the very deputies and officers of God, in continually exercisyng them to the glorye and honor of God. And howe highly almyghtie God regardeth the ryght institucion of youth, we may learne out of ỹ old testamente sufficiently, and specially out of the. xviii cha. of Genesis. Wheras God, opening vnto the faythfull Abraham

ham his mynde and purpose a-gainste Sodoma & Gomorra, sayeth these woordes. I knowe, sayeth the Lorde, that his children shall kepe the wayes of the Lorde, and do that thyng whiche is ryght and iust, that the Lorde may suffer that thyng to come to passe vnto Abraham, whiche he hath promised hym. &c. This holy sentence of God ought to be alone sufficient vnto a christen man (whiche is by faythe a childe of Abraham) to moue hym to apply all indeuour and studye to the christen education of youth. For here we haue a singulare comforte & a sure promyse, that if we be founde true & faythfull towarde these gyftes of God our children, than wyll God daily encrease & augmente hys grace towarde vs, and enduce

vs into further knowledge of his godly wyll, to the glory of his name, & welth of our soules. And beside this, God geueth straycht commaundemēt by expresse woordes in diuerse places that we shoulde in no wyse neglecte our youth. As in the.vi.and.xi.of Deu. where God commaūded Moses that all menne shoulde teache theyr children and childrens children, his lawes & commaūdemētes. Lykewise, through the pphete Dauid, God speaketh these woordes in the.lxxviii.Psalme.

The lord hath made a couenaunt with Iacob, and hath geuen Israel a lawe, which their posteritie and heires should knowe, and tell it vnto their children, that they might also put and fixe their hope and cōfidence vpō God, and kepe his cōmaundementes and not forget his workes. &c.

By

By this we must nedes confesse and knowlege that it is an high thyng, by god our heauenly father, and the moste requisite & speciall poynete in a christen cõgregacion, that the chyldren be well taught and instructe in the wayes of the Lorde, and in the couenaunte whiche God hath made with theyr fathers and theyr posteritie for euer in our Sauyour Christe. For by this meanes only they must learne to knowe God, to be fully persuaded of his mercy and goodnesse towarde them, to put all theyr truste and confidence in him only and to loue and feare hym. And this foundacion once layed, they shall afterwarde frame and buylde theyr whole lyfe vpon the same, and learne

all humbienes, obedience, modestie, vertue and godlynes, in worde and dede, and dayly be more inclyned and bente to the true religion and knowlege of God, and euermore increase & goe forwarde in the same. And thus the whole common welth shall receyue comforte and ioy by them: And they in processe of time, shall learne to instructe their chyldren in the Lorde, in lyke maner. And thus there shall neuer ware any nettels, thistles or wedes in this tillage of the Lorde, nor they shall not perishe through our negligence.

For God suffereth vs to remaine in this worlde, (& taketh vs not away immediatly after we haue atteyned to the knowlege of hym) for no nother cause

tause, but that we should helpe & further other vnto the same, that the glory & perfite religion of God myght also bee planted & ware in our children & posterytie. And surely the negligence of men in this behalfe hath hytherto been the chefe cause of so many and dyuers heuy plagues of God. As Christe doeth manyfestlye declare where he sayth: Woo vnto hym that offendeth (or hindreth) youth, &c. It were better for hi that he wer cast into the sea with a mylstone about his necke and drowned.

Wherfore all they that wyll auoyde this woe, let them apply all their study and care with most earnest zeale and indeuor, that their youth be well instruct and brought vp.

For

For this can no man denye, that the very occasion and grounde of all the mischiefe and wycked dissolutenes that reigneth in the worlde at this daye, is, that the bringing vp of youth is no better nor diligenter regarded. Where subiectes are not so obedient vnto their heades and rulers as they ought to be, it is moste specially in suche places where the institucion of youth hath been neglecte. Likewise where parentes are vnreuerently intreated of their children, it is through the sufferaunce of God for a punishemente vnto them for so euill and negligently bringing of them vp in their youth. And what hath been the cause of the heuy blindnesse and ignoraunce in the worlde, in the

in we relygion and seruice of God, of the manifold ydolatry & superstition, other than the lacke of the ryght & true institucion of youth: Wherfore yf we will auoyde the wrath and indignacion of God, & all matter of inconuenience, let vs apply more studie & diligence that our youth maye be better brought vp in the knowledge and feare of God, that in theyr younge and tender age they maye learne the pryncyples of Christes religion and of our christen fayth. Which shalbe a meane to a voyde all the inconuenience above rehersed. And if we do not this, let vs loke for no nother but ỹ they bloude, perisshing through our negligence, shall be straitly requested of our handes. And not en-

onely of parentes, but also of all suche as haue any cure and charge of youth, as Scholemasters in theyr scholes, pastours and ministers in theyr cures. These should bee the speciall instructours of youth.

These shoulde beate into childrens heades the chiefe poyntes and articles of the Christen doctryne. As are, the .x. Commaundementes, the Artycles of the fayth, the Lordes prayer, the institucion of the holy Sacramentes of Baptysme, and of the holy Supper of the Lorde, and laste of all, the institucion of the Ecclesiasticall or churche discipline and exercise of brotherly correccion, &c.

These

These poynctes beeyng fyrste taught vnto chyldren by theyr parentes woorde for woorde, (whiche is the office and duty of all christen parentes to do,) a playne and symple vnderstanding of them, might afterward bee taught them eyther in the schole by the scholemaisters, or els in the churche by the pastoures and ministers, geuyng them euery Sunday one shorte article or question to learne, repetyng it distinctlye twyse or thryse, and requiring it of them agayne the nexte Sunday, and than to gyue and repete vnto them in lyke maner another, vntyll the whole Catechisme, be learned out, and than begynnyng agayne.

If but one houre were thus spente euery Sonday of euery pastour and minister in examining the youthe in the churche before the face of the whole paryshe, or of euery scholemaister but once a weke, (theyr parentes earnestly warning and dryuyng theim to learne and remembre what is taught them) we shoulde fele wtin one yeare, what infinite profite shoulde come thereof, and within fewe yeares we shoulde haue a flo-rysshing common welth: This doeth God moste straytely require of vs, and we had neuer suche occasion vnto it as we nowe haue, considerying howe earnestly our moste christen rulers, the kynges moste excellent Maiestie, his ryght woor-

thy

thy a noble counsailour, gouer-
nour of his graces person, the
lorde Protectors grace, with o-
ther of his graces most christiã
councell, do intende and mynde
the true plantyng and settyng
forth of Christes pure religi-
on in this realme. Whose fer-
uente and moste christian zeale,
if we should not withall prõpt-
nes and thankefulnes receyue,
we should shewe and proue our-
selues no true naturall subiec-
tes. Lette euery one therfore,
moste faythfull christians, ap-
ply his faythfull studie and e-
deuor to further and helpe for-
warde theyr gracious purpces
moste godly trauaile and proce-
dinges in the kingdome of god.
So shall it in short space florish
among vs. And we shall feele

God to be our mercyfull father indewyng vs wᵗ the more plentifull grace againste ꝑ assautes of all our enemies: And that men might haue some forme & trade to instructe ꝑ youth therby, I haue gathered out of diuers lerned & christian wryters of Catechismes, this briefe instruccion, in suche questions as semed vnto me moste necessary for children to learne. Wherof they may learne euery weke one (beyng so repeted as is aboue wryten) without any difficultie at all. This I submit vnto the iudgement of ꝑ faythfull what soeuer they be, desiring all men to interprete my faythfull indeuor therein to ꝑ best, and to vse it so far as they may haue comforte and edificacion therby.

Almightie

Almyghtie God geue all men generally grace to seke cruelly the furtherance of his kyngdome in the youth. And specially God geue all parentes and pastours whiche haue speciall charge and cure of youth, grace to instructe and bryng them vp in his feare, as may be moste to the glory & honor of his name. God geue also all chyldren and youth his holy spirite, that they may receyue all godly & vertuous doctryne & ensample, that they maye become the very seruauntes and children of God, & after this lyfe with their angels, maye enioy the perfite sight and fruicion of their heauenly father.

Amen.

A christian introduction for youth conteyning the principles of our fayth & religion.

The master axeth the question according as he hath taught all thynges to the scholer afore. The scholer aunswereth as he hath afore learned and receyued it of the maister.

The Maister.

SPeake my louyng chylde, what art thou?

The scholer.

Sir, accordyng vnto my fyrste birth I am a creature of God indued with vnderstandyng & reason, but yet borne in synne, and therfore of no value.

M. Howand to what end hath God created the?

S. Whan I was nothyng, he

of his exceding grace and mere goodnesse created me, that I might perfitely lerne to knowe hym, to loue hym, to feare hym, to laude and to prayse hym, and finally to be partaker of all his inestimable riches & benefites.

M. How hath God created thee?

S. First he hath made me a body out of the yerth, and furnyshed the same with all necessary lymmes & membres. Than hath he indued the same body wt a precious, lively, and an immortall soule, euē after his own image, by reason whereof I am, as it were, a lively image of God.

M. But howe can the image of God be resembled in man?

S. Forsouth thus: as God is euerlasting and immortall, euen so is the soule of man also. And

again

againe, lyke as God is the lorde of all creatures, so hath he ordained man to be lorde ouer all bodily creatures, & hath made them all to be subiect vnto hym and to serue hym.

M. Is not the image of God rightcousnes, holynes, trueth, euerlastyng ioy and saluacione? S. Yes forsouth. M. Howe canst thou than be a synner and of no valure? S. I haue inherited synne of Adam the first mā that was created. M. Was Adam than a synner? S. God created hym after his owne image, ryghteous, good and holy, and gaue hym a commaundement, not to eate of the fruite of knowlage of good and euill, whiche commaundemente yf he had obserued and kept, he & all his poste-

ritie should haue remayned holy and blissed for euer. But he trāsgressed that commaundement, persuaded by deciptefull instruccion and prouocacion of the deuill, and so he became a sinner.

M. But what maketh that agaynste the? Art thou a synner because Adam was a synner? or through Adams trasgression?

S. Forasmuche as he displeased God, therfore dyd God punysche hym with all his posteritie, so that euer synce that fall of Adam both he and we all are depriued & spoyled of the image of God, and so are borne into the worlde euen from our mothers wombe, sinners, vnrighteous, and children of wrathe.

M. Than canst not be saued.

S. After my first byrth, I cānot be

be saued, but through my secõde byrth in Christe I haue an vndoubted hope and assured trust to be saued. M. What art thou than after thy seconde byrths. I am a christian. M. What is a Christians. A Christian is one that acknowlegeth him selfe a synner, and beleueth stedfastly that God our heauẽly father is mercyfull vnto hym, through the glorious passion and blond shedding of our sauiour Jesus Christe.

M. Whereby knowest thou, that thou art a Christians. S. Because I doe faythfully beleue the same, and vpon this belefe am baptysed or chrystened in the name of the father, of the sonne, and of the holye ghoste. M. What beleuest thou

of the father, of the sonne, and the holy ghoste:s. I beleue that the father is God, the sonne is God, the holy ghoste is God, and yet as these are three destincte p[er]sones equall in substaunce, glorye and maiestie, so is he but onely one God eternall without beg[i]nnyng, euerlastyng without ende, almyghtifull and altogether bounteous, good, mercyfull, louyng, tendre & beneficiall vnto man.

M. What dooest thou ferther beleue of thesame God the father, the sonne, and the holy ghoste:s. I dooe firmely and stedfastely beleue whatsoeuer is wrytten of God in the holy scriptures, and all that euer is conteyned in the speciall poynters and artycles of the chrysten

religion

religion, whiche the lorde hym selfe taught vs, and commaunded his dysciples to teache the same. M. What are the speciall poinctes of the christen religion and howe many are they?

S. They are syxe. M. Which syxe be they?

S. The fyrst is the x. commaundementes.

ii. The artycles of the holy christian fayth.

iii. The holy prayer of the Lorde.

iiii. The woordes and institucion of the holy baptisme.

v. The woordes of the holy supper of the Lorde.

vi. The woordes of the Ecclesiasticall discipline and brotherly correccion.

M. Now rehearse me ỹ woordes

des of all the syxe prynceypall poyntes and articles one after an other as I haue out of the places of Goddes holy scripture taught it vnto thee before this tyme. s. The .x. commaundementes are wrytten in the xx. chapiter of Exodus in these wordes.

i. I the lord am thy God which haue brought the out of Egipt out of the land of bōdage, thou shalt haue none other Goddes beside me, or in my syght.

ii. Thou shalt make to thy-selfe no grauen ymage, nor symylitude of any thyng that is in heauen aboue, or in the earth beneth, or in the waters vnder the earth, thou shalt neyther bowe thee downe before them, nor shewe any seruice or

reuerence vnto them. For I am the lorde thy God, a strong and gelous God, for I auenge the vnrighteousnesse of the fathers vpon the children euen vnto the thyrde and fourthe generacion of them that hate and despyse me, and I shewe mercye euen vnto the thousandeth generacion of them that loue me & kepe my commaundementes.

iii. Thou shalt not take the name of thy lorde god in vayne. For the Lorde will not suffer him vnpunished that taketh his name in vayne.

iiii. Remembre that thou kepe the Sabboth daye holy. Sire dayes shalte thou labboure and doe all thy buisinesse, but the seuenth daye is an holy Sabboth day vnto the lord thy god.

Upon

Upon that daye shalt thou doe no woorke at all, neyther thou thy selfe, nor thy sonne, nor thy daughter, neyther thy manseruaunte, nor thy maydseruaunt, nor thy cattell, nor thy geast whiche keepeth or lodgeth in thy house. For in syxe dayes made the lorde heauē and earth, and the sea, withal that is therin, but vpon the seuenth daye dyd he rest from all maner of labour: therfore the lorde hath honoured and halowed the Sabboth daye.

v. Honour thy father and mother, that thy dayes maye bee prolonged in the lande that the Lorde thy God wyll gyue thee.

vi. Thou shalt not murther.

vii. Thou shalt not commit adeuoutry.

viii. Thou shalt not steale.

Thou

ix. Thou shalt not beare false wytnesse against thy neighbor.
x. Thou shalt nor couet, nor lust after thy neyghboures house, thou shalt not luste after thy neybours wife, nor his seruaũt nor his mayde, nor his oxe nor his Asse, nor after any thyng that is thy neybours.

¶ The articles of the holy Christen feith and belefe, are these, and they conteyne .xii. principall articles.

I Beleue in God the father almyghtie maker of heauẽ and yearth.
And in Jesus Christ his onely sonne our lord which was conceyued by the holy ghost, borne out of the virgin Mary, suffred vnder Ponce Pylate, was crucifyed, dyed, and was buried. Descended vnto the helles, and vpõ the thyrd day he rose again from

from the dead, ascended vnto the heauens and sytteth at the ryghthande of God the father almyghtie, from thence he shall come to iudge the quicke and the dead.

iii. I beleue in the holy ghost, an holy Chatholyque Churche, the communion of saincte, the forgeuenes of synnes, the resurrection of the flesshe, and the lyfe euerlastyng. Amen.

¶ The Lordes prayer wrytten in the .vi. of Matthewe and the .xi. of Luke is this.

OUr father whiche arte in heauen, halowed bee thy name, thy kyngdome come, thy will be doen vpon earth as it is in heauen. Geue vs this daye our dayly bread. And forgeue

geue vs our trespaces, as we forgeue them that trespace agaynst vs. And leade vs not in to temptacion. But deliuer vs from the euill. For thine is the kyngdome, and the power, and the glory for euer. Amen.

¶ The woordes and institucio of the holy baptisme conteyned in the newe testament are these.

Math. xxviii.

AND Jesus came & spake vnto his disciples, saying: All power is geuen vnto me in heauen, & in yearth. Goe ye therfore, and teache all nacions, baptisyng them in the name of the father, and of the sonne, & of the holy ghoste: teaching the to obserue all thinges whatsoeuer I haue commaunded you. And loe I am with

you alway euen vntyll the ende of the worlde.

Marke.xvi.

And he sayde vnto them: Goe ye into all the worlde, & preache the Gospell to all creatures: He that beleeueth and is baptyzed shall be saued. But he that beleeueth not shall be damned.

Roma.vi.

Knowe ye not that all we whiche are baptyzed in Jesus Christ, are baptised to dye with him? We are buryed then with him by baptisme, for to dye, y lykewyse as Christ was raised vp frome deathe by the glorye of the Father, euen so wer also shoulde walke in a newe lyfe.

Gala iii.

For all ye that are baptyzed haue put on Christ. There is no

no Iewe, neyther gentile, there is neyther bonde, neyther free: there is neither manne nor womā. For ye are all one in Christ Iesus. If ye be Christes, then are ye Abrahams sede, & heires according to the promise

The places of holy scripture, and the woordes makyng for the institucion of the Lordes supper are these here folowing.

Math. xxvi.

VVhan they were eatyng, Iesus tooke breade, and whan he had geuen thankes, he brake it, and gaue it to the disciples, and sayed: take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it them, saying: drynke ye all of this. For this is my bloude, whiche is of the newe testamēt

that is shed for many for the remission of synnes.

Marke.xiiii.

And as they were eatyng, Jesus toke bread: and whan he had geuen thākes, he brake it, and gaue to them & sayed: take, eate, this is my bodye. And he toke the cup, and whan he had geuen thankes, he toke it to thē and they all dranke of it, and he sayed vnto them: this is my bloud of the newe testamente, whiche is shed for many.

Luke.xxii.

And he toke bread, and whan he had geuen thankes, he brake it, and gaue vnto them, saying: this is my body, whiche is geuen for you. This do ye in the remembraunce of me: lykewise also, whan he had supped, he

toke

tooke the cup, saying: this cup is the newe Testamente in my bloude, whiche is shed for you.

1. Corin. xi.

That whiche I haue deliuered vnto you, I receiued of the lord. For ỳ lord Jesus the same night in whiche he was betraied, toke breade: and whan he had geuen thankes, he brake it, & said: take ye & eat, this is my body, which is broken for you This do ye in the remembraunce of me. After the same maner also he toke the cuppe whan supper was doen, saying: this cuppe is the newe Testament in my bloude. This do as ofte as ye drinke it, in remembraunce of me. For as often as ye shall eat this bread, and drinke of this cup, ye shall shewe the lordes death till he come.

Wherfore whosoeuer shal eate of this bread, or drynke of this cuppe of the lorde vnworthily, shall bee giltie of the bodye and bloud of the Lorde. But lette a man examine hymselfe, and so lette him eate of the bread, and drynke of the cuppe.
For he that eateth & drynketh vnworthyly, eateth & drynketh his owne damnacion, because he maketh no differeuce of the lordes body.

¶ The woordes of the ecclesiasticall discipline or brotherlye correccion, are these. Math. xviii.
The Lorde Jesus sayth. If thy brother sinneth against thee, go thy wayes and rebuke hym betwixt the & hym alone: If he heare the, than hast thou

wonne thy brother. If he wyll not heare the, then take one or two vnto the, that euery thyng may be at a stay by the mouthe of two or three witnesses. If he wyll not yet heare the, then tell it vnto the congregacion. If he will not heare the cõgregacion, then take him as a heathen and as an vnchristian. Verely I say vnto you: Whatsoeuer ye shal binde vpon earth, shal also be bound in heauen. And whatsoeuer ye shall leuse vpon earth shall be also leused in heauen.

M. Well, now declare me the same poyntes euerye one after other as I haue taught the here tofore: & fyrst tell me: why dyd God geue the .x. cõmaundementes vnto man?

S. Forsouthe to thentent we might lerne his

Psal. xl. will out of them, & know what he wylleth vs to do, and what
Deut. viii. to leaue vndone. For the lawe of the .x. cómaundementes is a
Luke. xvi. perfite rule whereby the wyll of god is knowē, both how to behaue our selfes towardes him, our almightie euerlastyng god and maker, & also towarde our neighbour and euen christen.

M. What meaneth the Lorde where he sayeth, I am the lord thy God. &c. s. He wylleth that we should beleue & knowlege, ỹ he of his free mercye through
Collo. i. our sauiour Jesus Christ, hath
Gala. iiii. redemed vs from the power of the deuill, & from the bondage of the worlde and of synne, and hath receiued vs to be his owne peculiar, heires into ỹ fredome & felowshyp of euerlastyng life,

lyke

lyke as he receyued the Jewes vnto hym, whan he redeemed them out of the tirannie of the Egypcians. M. And what is the vnderstãding of these wordes: Thou shalt haue none other Gods: &c.s. He wylleth by those woordes that we shoulde withall diligence eschewe and beware of all maner of Idolatry, and false seruice of God inuented by man, though it seme or be, neuer so high and glorious. M. What is Idolatrye? s. Idolatrye is to haue besydes the onely ryght god our heuenlye father, some other to seeke helpe at. Or Idolatrye is to make some other mediatour or aduocate betwene God and vs than alonely our sauiour Jesus Christe. M. Maye we not Exo. xli

Esa. xlv.

1. Tim. ii

than vse the help and intercession of the holy Angels & saintes, that they may make intercession for vs vnto God.

S. We ought to seeke not vse none other meanes to obteyne the fauour of God, and reconciliacion of Jesus Christe, than alonely suche as the lorde hym selfe hath appointed in his holy worde: but to put all our trust and confidence in God, and in our lorde Jesus onely, and in no creature at all M. When is this commaundement rightly fulfilled and kept as it ought to be? S. Firste when I beleue and doubt nothyng at all, that almightie God thorough our lorde Jesus Christe, wil be my God and helper, & that he will delyuer me from all euyll, and endue

endue me with all felicitie both here and euerlastyng. Secondarily whan I put all my trust and confidēce in god our heuenly father, thorowe the lorde Jesus Christe onely, trusting & sekyng for all help & comforte, of hym alone, and of none other creature. And that thorow such meanes only as he hath appointed, forsakyng all inuencions and dreames of manne. Thus doyng I geue hym his Godly honor whiche is due vnto him. Mat. xv

M. What is meante by the second commaundement: Thou shalte make the no grauen Image. &c. howe is that to be vnderstanded?

The secōd cōmaundement.

S. We ought so to print the maiestie of god, whiche is a spirit, in our hartes, þ we neyther make nor

John. iv. Exo. xx.

nor sette vp no maner of ymage wherunto any maner of honor or wurshipp due vnto God onlye may be geuen either outwardly by any gesture, or inwardlye in the herte. M. Whan is this comnaundement transgressed. S. As ofte as we ascribe any diuine power vnto any ymage or seke any helpe at theym, or geue any manner of reuerence vnto theym, as whan we praye before them, whan we knele or fall down before them, or make curtesie vnto them, settyng vp any candels before theym, or censing them, or shewyng anye like poynt of reuerence: Lykewise whan anye man doeth institute or imagine of his owne head without any authoritie of the word of god, any maner of false

Deut. v.
Esa. xliii.

false seruice, vnder the pretence of deuocion or holynes, as diriges, cõmendacions, pardons, priuate satisfactory masses for the quicke & the dead, with such lyke superstitious goddes seruice (though it hath neuer so high and glorious a shine) yet they offende agaynst this commaundement. M. Why, do not all thynges please God, whiche are doen of a good mynde, entent, zeale and deuocion, and in the honor of God? S. No forsoth: for god abhorth as moste detestable idolatrie, all maner of seruice whiche himselfe hath not instituted nor commaunded in his worde: And willeth vs to flee & auoyd with al our hartes all suche maner of straunge and newe deuised seruice of our owne

Marth. xv

Deut. xii

Esa. xl

Jerem.vii. owne inuentyng, as moste pe-
stilent and corrupt poyson.
Q. Why hath God forbidden
any reuerence to be geuen vn-
Deut.v to ymages? A. Because that
God beeyng of his owne sub-
staunce euerlasting, immortall,
incomprehēsible and inuisible,
willeth that we should wholly
Esa.xliiii cleaue vnto his woorde, and re-
Jere.xxiii cord the same continually, both
night and day bearing it about
with vs in our hertes, lest thor-
owe any image we might per-
Osee.viii aduēture forget him, or be hin-
dered in his true seruice.
Q. What can images hindre
any manne in the true seruice of
Heb.ii. God? A. There is nothyng
that so muche withdraweth vs
from the true & perfecte knowe-
lege & seruice of God, as these
super-

superstitious use, idolatries, ima-
ges. For the only syght of them Psal. cv
draweth vs from the knowlege Jer. xxi
of God. For the whiche cause
holy scripture calleth theim de-
uyls, & traps or snares of soul-
les, & the worshippyng of them Sap. xiiii
it nameth idolatry, & a woorke
of the flesh. M. May not ima- Gal. v
ges be as lay mennes bookes
to put theim in remembraunce
of God or of the sayntes lyues?
S. Whosoeuer setteth vp any
image for any such purpose, de-
clareth euidētly that he hath de-
nied in his hert the very liuing
god, & is in his hert a very wor-
shipper of idols. For the boke
whiche onely can bring & leade
all men both lay & other to the
knowlege of God, is onely the
worde of God conteined in ho-
ly scripture, in the byble. That

ought

ought to be the booke of euery laye man. For therin is sufficiently contained all thynges necessary for the saluacion of mā: and it nedeth the helpe of none other booke, for it is sufficiente of it selfe. M. Is there no maner of image wherby we maye be put in remēbraunce of god. S. Yes mankynde is the lyuely Image of god, made of god hymselfe without the hande of man: Lykewise the heauen and yearth, the sonne and moone, with other lyke creatures of god: These may put vs dayly in remembraunce of the infinite power, goodnes, and wisedom of God. M. What is the vnderstandyng of the thirde commaundement: Thou shalt not take the name of the Lorde thy God

v. Tim. iii. ii. Pet. i

Gen. ii

Psal. xix Rom. i

God in vayne. &c. S. In this commaundement is forbidden all maner of periury, swerying, blasphemyng of God and his holy name. M. Wherby is the name of God moste specially blasphemed?

Math. v

S. By false doctrine, superstici-
Leui. xix and. xxiii
ous inuocacion, or prayer, mū-blyng of Matyns or Euensong (in a straunge tounge) without deuocion. M. Whereby els? S. By false & customable swearyng, cursyng, charmyng, coniuryng or inchauntyng by the name of God: also by any maner of superstitious vsyng the name or woorde of God, or of our sauior Christe.

M. Is it a great sine to sweare or to curse rashely by the name of God, & of our sauior Jesus

Christ, by his mēbres, workes, woundes, and blissed passions, yea, it is suche an horrible, & an haynous blasphemye, that God did cōmaunde in his lawe to bee punyshed with stonyng vnto death. Leui. xxiiii.

M. But maye a man in no case sweare lawfully without offēce to Gods. Yes yf any man bee required of a magistrate, and other wyse also yf it maye serue to the glory of God, to the confirmacio of the trueth, or to the welth and pfite of our neyghbour in thesame. For by suche othes is the name of God sanctified and not blasphemed.

Exod. xxii.

Gene. xxi.

ii. Th. i

M. Wha kepest thou this commaundemente? Whansoeuer I confesse, prayse, extoll & magnifie his name, his wordes and workes

Psal. xlix
Exod. xv.

wo̲rkes in eche tyme and place as I ought to do, committyng my selfe wholly vnto my heauenly father thro̲ugh Jesus Christe our sauio̲r, and callyng vpon his helpe and ayde in all maner of affliccion & necessitie, rendryng vnto hym continuall thankes fo̲r all his benefites, & auoydyng all maner of thinges where thro̲ugh his wo̲rde, his wo̲rkyng, o̲r his glo̲rye might in any wise be hindred, contemned o̲r diminished.

M. How vnderstādest thou the fowerth commaundement. Remembre that thou sanctifie the sabboth daye. &c. S. Lyke as there are two maner of sabbothes, a spirituall & an exteriour sabboth: so likewyse is the sabboth kept o̲r brokē two maner

The .iiii. commaundemente.

of wayes. M. What requireth the spirituall sabboth? That we should continually mortifie, taine, & crucifie our flesche, with all the lustes and concupiscence therof, and haue our continuall meditacion vpon the kyngdom of God, & that we should praise and thanke hym, aswell in prosperitye as in aduersitye, bearing all manier of affliccion patiently: And whansoeuer we do the contrarye, than breake we this sabboth. M. And whan is the exteriour or outwarde sabboth kept? Whan euery man applyeth himselfe to come vnto the churche and congregacion to heare ỹ worde of god where it is preached, & to be present at the common prayers, endeuourying hymselfe to pray with the

fayth

kaythfull congregacion, to re-
ceiue the holy sacramētes with
thesame, accordyng vnto the
institucion and ordinaunces of
Christe, and also to bryng and
geue his almes in the congre-
gacion for the succour and re-
liefe of the poore. And so to con-
firme and strengthen his owne
kaythe, and to geue a good ex-
ample of vertue vnto others.
And that we myght the more
quietly perfourme ỹ same with
out any let or hinderaūce, ther-
fore he cōmaūdeth that neither
our seruaūtes, catell, nor no-
thyng about vs should do any
labor vpon that daye. M. Why
so? S. Not as though it were
synne to doe any honest labour Gene iii.
(for labour is commaunded of Ephe. iiii
God) or as though it were vn-

pleasyng to God that we helpe our selfe or succour our neyghbour in tyme of nede, but that we myght bee more quiet to serue God, & that our children & household myght haue some tyme to here & learne the worde of God, to remembre & considre his benefites, to inuocate and to call vpon hym, to laude and to thanke hym. M. And ought a man to doe no speciall labour vpon that day? S. No, not for any couetousnes of worldely encreace or aduauntage, or for any pryuate pleasure or cõmoditie, nor excepte it be eyther for a cõmon wealth and for the behouse of our countreye, as to serue his prince. &c. or for some special case of necessitie, wherby to do our selfe or our neighboy

such

suche a good turne, as without perill may not be delaied (as in the haruest & suche other tymes to saue from perishing that god hath sente) & in suche like cases. For than a manne maye labour without scrupull of conscience.

M. And whan is this sabboth violated or broken? S. Whansoeuer the sincere preachyng & diligent hearyng of the woorde of God is neglected, the holy Sacramentes not ministred or not receyued after the institucion of Christe, but otherwyse or contrary to thesame, or whā Idolatry is in the stede of the true seruice of god exercised, the true & faythfull ministers contemned and not regarded, no prouysion made through the comon almes for the powertie,

but the daye mispent in idlenes pride, wantonnes, voluptuousnes, glottony, dronkennes, riot, banketting, gaming, daunsing and dalying, and suche lyke, and the godly exercises aboue rehearsed, in the meane tyme sette a parte. M. And is it a great synne thus to violate the Sabboth? S. Yea, it is a greuous offence. For it is as much as to breake the couenaunte of God. Therfore God commaũdeth the breakyng of this commaundemente to bee punyshed with death. Exo. xxxi. M. What are ỹ workes which we should do vpon the other .vi. dayes.

Esai. lviii.

S. Euery mã the workes of his owne vocacion & condicion of lyfe wherunto God hath called him, to exercise the same diligẽtly to

ly to the glorye of God, for the maintenaũce of his householde, and also ỹ he may haue wherewith to succour and ayde his neybour in his necessitie.

M. Why did god rest vpon the seuenth daye? S. To teache vs what shoulde be the ende of all our labours & workes, namely euerlastyng rest and quietnes in hym. M. What is commaunded in the fift commaundement where he sayeth: thou shalt honor thy father and mother. &c.

Heb. iii
Esai. xlvi

The fifth comaundement.

S. God willeth that euery man should honour, esteme, loue, and obey with all reuerence & lowlinesse, their naturall parentes, as the lorde hymselfe, and that we should serue, helpe and succour them to the vttermoste of our power in their age, sickenes

and in al their necessities, for as much as they did beare vs and tooke much trauail and sorow, in the bringing vp of vs.

M. And are none other to bee honored, reuerenced, & obeyed by this comaũdement but only our natural parentes? S. Yes, all suche as perfourme the dutie & office of true parentes toward vs, & all suche as haue any maner of cure or charge of vs, as our kinsfolke, teachers, tutours, ouerseers. And specyally our gouerners, rulers, and magistrates, with ỹ ministers of the churche also whiche haue cure of our soules, our maister also & mystres, & all such as do vs any good through teaching, instructing, admonishig, exhorting defendyng or maintenyng of vs, or thorowe punishyng & correc-

correcting vs for our fautes & euil doinges, breking & taming our naturall frowardnes, ſtubbernes, proud ſtomakes, & obſtinatnes, intendyng nothyng but to rule, gouerne, & bring vs vp to ỹ glory of god, & ỹ welth & profite of our ſoules: All ſuch are we bound to obey, & to ſubmit our ſelfes hartily & willingly vnto theyr inſtruccions, admoniciõs, correccion. &c. taking all ſuch thinges as they do vnto vs in good worthe, and withal thankfulnes. M. But what meneth the promiſe of long life annexed to this cõmaũdmẽt? It ſignifieth ỹ all ſuch as endeuor & apply themſelfes frõ their very youth vpwarde to humble & ſubmit thẽſelfes obediently vnto euery man that ſeketh theyr furtheraunce in all godlineſſe,

they

they are wooꝛthy to lyue long vnder good gouernaunce, and in quietnes and peace. And all suche as doe the contrary, deserue wooꝛthily to haue theyꝛ lyfe shoꝛtened, and foꝛ theiꝛ vnthankefulnes are to bee iudged vnwooꝛthy to liue, except in miserie & calamitie. And in suche state oꝛ case to lyue, is not a lyfe but a death, oꝛ at lest wyse a punishment wurse and moꝛe greuous then death of the bodye is. M. And what yf our parentes, rulers, oꝛ superioꝛs would cõmaunde vs to doe any thyng contrary to the manifest woꝛde and commaundemente of God, ought we to obey them therin also? Doubtles they haue powꝛer and authoꝛitie ouer body, possessions, goodes, lyfe, and what

what so euer pertayneth vnto ỹ state of this trãsitory worlde. All whiche we ought obedientlye to submit vnto them, without any manier grutchyng, or murmourying But yf they goe beyond this and will take vpon them to rule also ouer the soule and conscience of man, (whiche is the peculier regimente and possession of God onely) and to cõmaunde vs any thyng that is expressly against gods woorde, than we ought to saye with the Apostles: *We must rather obey God than man.* M. Yet S. Peter sayeth that seruauntes, or subiectes shoulde obey theyr maisters or superiors though they be cruell, frowarde, and extreme vnto them. S. So they ought to doe in dede, so farre as suche extremitie

Act. v
i. Pet. ii.

mitie extendeth vnto the bodye or any thing in this mortal lyfe, and no ferther. But if such extremitie stretche vnto the conscience & soule of man, there is no obedience cõmaũded but only to god. M. But how should a man do in suche case, shoulde he resist them with force & violence? S. God forbid: no in no wyse. For it is an haynous & a greuous sin, violentlie to rebell against our heads & rulers, or to geue any maner of occasion how light so euer it be, vnto any sedicion, tumulte, or insurrection agaynste the anoynted of the lord. And ỹ terrible vengeaunce of god shall doubtles fall vpon all suche, as it did vpon Chore, Dathan & Abiron whiche the earth did swallow vp

vp quicke for rebelling against theyr rulers: but it is ỹ dutie & vocacion of true christiãs not to requite wrong for wrõg, but to be paciẽt & of ỹ suffring side, & obediently to suffer all troubles, veraciõs, peines, wrõgs, iniuries, yea & euen very death also (if it shalbe the will of god) wout any maner of resistence, and to refer theyr whole cause onlye vnto the Iudgemente of God. M. Well, now what is ment by the sixt cõmaũdmente? Thou shalte not kille or murther. S. Therein is cõmaunded that we shoulde be readye euerye one to loue other, and not to beare any grutche, displeasure, hatred, or enuy, in our harte toward any maner of person, for any priuate matter, or quarell, nor

The.vi. cõmaundement.

nor to shewe any token or signe of maiice to any man, but to be frendly, louyng, mylde, gentill, pacient both in harte, woorde, and dede, to euery bodye, what soeuer any man doth vnto vs. M. But this commaundement maketh mencion onely of murders. S. Yea, but thorowe that whiche is moste detestable and horrible in this vice of murder, it would feare vs also from the naturall rote and head spryng of this sinne, whiche is wrath, hastines, desier of reuengyng, and from all that whiche maye by any meanes ensue & spryng out of this euyll roote. M. Is it lawefull than for no man to reuenge and punyshe open synes. S. Yes, the high powers & magistrates, and theyr deputies, officers

officers and lawfull ministers vnder them haue authorite and cõmaundement of god(whose minysters they are)to reuenge with the sworde all iniquitie, violence,and contempte of god, and to correcte and punyshe all suche transgressions & offences to the glory of God,and for the quietnesse of the cõmon welth, so that it bee done w̃ all equitie and iustice, without any carnal respect or parcialitie, & so it bee after godly lawes & ordynaunces, and not by any cruelnesse or tyranny. M. Can not the higher powers or iudges abuse their autoritie?

S. Yes, if they punische any man that is gyltlesse & innocent, vnlawfully, of any malice,enuye, hatred, beyng moued through

Rom. xiii

Sapi i. Deut. i. and. xvi Leui. xix and. xix Ero. xxiii

couetousnesse, or some priuie grudge, or yf they procure any mans death that is innocente, or consent vnto it, & do not resist all violence, and iniurye, or doe not saue all persones from all mutual harmes or oppressions in euery behalf to the vttermost of theyr powers, than they offende againste this commaundemente. M. What is meute by the seuenth commaundemente whiche forbiddeth aduoutrys. Therby is commaũded vnto euery man to kepe himself pure and clene from all maner of vnchastnes, filthines and voluptiousnes, and from all maner of prouocacions, or examples, through worde or gesture, that myght intice any person eyther young or old to any vnlawfull,

or

or inordinate lustes. Likewyse from all maner of excesse in eatyng, drinkyng, or apparell, frō all maner of lasciuiouse & wanton gestures, filthy or baudye rimes or cōmunicacion, whereby any man may take occasion of offence or euill, for Gods wyll is that we should be pure and holy both in body, soule, & spirit.

M. Why so?

S. Because we are the temples of God, & redeined, washed and sanctified with the moste pure, deare and precious bloud of Jesus Christe. Leui. xi. 1. Thes.

M. But what thynkest thou of the lawfull vse of matrimony?

S. Forsouth the lyfe & company of man and wife in matrimony after the ordinaunce of God, is esteined of the holy ghoste honourable, and he prayseth it as

his ordinaunce, and the veray ryght and onely meane and remedye to lyue a perfite chaste life. And therfore it is cõmaunded, vnto all men of what state and condicion soeuer they be, except they haue a speciall gift, or that they be vnapt of nature therunto. M. Nowe to the .viii. commaundement. Thou shalt not steale: what is bidden or forbidden in this commaundemente? S. Not onely to forbeare stealyng, but also that I should not hindre or hurte any man in his ryches or worldely goodes, through any subtiltie, guile, craft, deceipt, pillage, oppression, extorcion, priuye or open, or through any maner of vnrighteousnes or wrongfull meanes whatsoeuer it be.

The .viii. commaundement.

M. Whan kepest thou this cõmaundemente? S. Whan I submit and offer vppe my selfe vtterly to God our heauenly father through our sauior Iesus Christ, that he may mortifie in me, all maner of care and sorow after worldly goodes: lykewyse all couetousnes, seekyng of priuate lucre, and idlenes, and that he may teache me to put my trust in hym, and to be helpfull, beneficiall and pitifull towarde my neighbor, labouryng truely and diligently in my vocacion, ỳ I maye haue also wherwith to help others. The n cõmau ment.

M. What is ment by the nynth commaundement? Thou shalt not beare any false witnes. &c.

S. That euery manne should help to defende, maintaine, and

further his neyghbours good name, fame, & honestie, as his owne. And that no man shoulde lye, dissemble, flatter towarde his neighbor, or to bear or take any maner of false recorde or witnesse against him, or to geue sentence and iudgemente vpon any manne falsely and vniustly. And here is also forbidden all maner of reuilyng, slaunderyng or backebityng of any man, all maner of false iudgement, wrythyng, wrestyng, & concealyng of the trueth for any priuate affection of enuy, malice, fauor or lucre. M. Whan kepest thou this cõmaundement? S. Whan I loue and confesse the trueth in all my lyfe, woorkes and dedes without any falsehede or dissimulacion, interpretyng all wor-

des

suche perfeccion that he should neuer be tempted with any vnlawefull lust or desyre? S. We can neuer be hable to come to any suche perfitenes: therfore this cõmaundemente cõuicteth and condemneth all men to be sinners, and driueth & compelleth vs all to flee vnto the only sauior Jesus Christ, and to his righteousnes. M. Whã kepest thou this commaundement? S. Whan I submit and offer vp my selfe wholly vnto God our heauenly father in Christe Jesus, that he may mortifie in me the olde Adam with all his lustes, cõcupiscences & desyres, and maye reuiue & strengthen in me ỳ new mã with all godly and holy lustes & affeccions, & may forgeue me all my wicked

lustes

des & reportes of my neighbor, as charitie requireth, to ỳ best, coueryng and excusing as ferre as I can with honestie, all thinges that should hurt my neyghbour, whiche myght redounde vnto his slaundre, shame, confusion or dishonor. M. what is commaunded in the tenth & last commaundemente? Thou shalt not lust after thy neyghbors house. &c. S. That I should neuer haue any vnlawfull lust, any wicked thought, desyre or affeccion to any thyng contrary to the wil of God, but be as pure and wholly in heart, mynde, wiche and will, euen as Adam was before his fall, and as heauenly as the celestiall angels of God. M. Howe cane any manne euer attayne vnto

The t
comma
dement

lustes and desires, whereof I do hartly and truly repent me. M. May there not be gathered a brief sume of the whole law, and of all the. x. cõmaundmentes? S. Yes, namely this: thou shalte loue God with all thy harte, with all thy soule, with all thy mynde, and with all thy power and strength: and thy neybour as thy selfe. And all thynges whatsoeuer ye wyll that other men should doe vnto you, thatsame do ye agayne vnto them. Upon these. ii. commaundementes doe the whole lawe & the prophetes depende. M. What vnderstandest thou by this worde neibours? Not onely my kinsfolke, frendes, & alyans, but also suche as are vnknowen vnto me, yea euen

Ma

my very enemies, without any respect of persones at all. And all they whosoeuer haue nede of my helpe, whether they dwell nygh vnto me or farre from me. For all these am I bounde to helpe and succour (so farre as I can) by the commaundement of god: And what I cannot performe for lacke of habilitie, there may I wishe in my harte, and beare a good minde and affeccion toward all men, & specially toward myne owne householde, kinred, and suche as be of the householde of fayth.

M. What promises of rewarde or thretnynges of punishmente are geuē to the kepers or transgressers of these commaundementes? S. Euen those aboue rehearsed in the .ii. commaunde-

mente

ment: I am the lorde thy God, a strong and gelous God. &c. by the whiche woordes he declareth vnto vs, his euerlastyng and immutable iustice, and agayne he sheweth vs howe highly he estemeth this his commaũdement, that all mankynde bothe small and great, myght learne to loue feare, and humbly to obey hym.

M. Howe is god a gelous god?

S. For as muche as he hath spoused and maried our soules vnto hymselfe, in euerlastyng loue and in the highest trueth and vnfaynednes, therfore he neyther can nor wyll suffre vs to fixe or hang our loue vpon any creature, but only to be maried vnto hym, and to loue hym as our onely spouse. with our hole hart and affeccion.

Osee

Iohn

M. Wham

M. Whan doeth God punyshe the childzen for their parentes wickednes sake? S. Whan the childzen are lyke vnto theyr parentes in wickednesse, and folowe their parentes wicked cõditions. M. And whan doeth God shewe mercye vnto the childzen for their parẽtes sake? S. Whan the chyldzen are vertuous, and folowe theyr parentes properties in vertue, & in the feare of God. M. Is mã able to kepe and fulfill the law and .x. cõmaundements of god, and so to attayne vnto euerlastyng saluacion, of his owne naturall power and strength? S. No, for than should the sõne of God, haue descended from heauen in vayne, whiche came downe for none other purpose, but

Exo. xx
Eze. xviii

Eze. xviii
xxxiii.

but to fulfill that for vs, which no mã els was able for weaknes and infirmitie, to accomplishe. M. Why hath not man free libertie to kepe hymselfe from syn? S. In the first creacion of man before his fall, he was so created, & had suche libertie. But thorow the transgression of Adam, we were all depriued therof. M. And why dyd God than geue vs suche commaundementes, knowing before that we wer not able to fulfill and accomplishe them? S. There are two special causes why god gaue the lawe of the .x. commaũdementes. Fyrst that we myght therby learne to knowe, both that perfeccion wherein man was fyrst created, & also the feblenes, weaknes, &

nes, &

nes, and corrupcion of our nature, beeyng otherwyse inclined and affect, than the lawe of god requireth. Secondarily that it myght bee our scholemaister and guide vnto the onely sauior and mercy stole Christe, whiche is the ende of the lawe. For seyng we perceyue by the lawe that we are miserable synners, and not able to perfourme that whiche the lawe requireth, we must nedes flee vnto Christ for helpe and comforte, staying our selues vpon hym only thorowe a true and a perfecte fayth.

M. Well, God geue vs all suche a fayth. Nowe what is the seconde speciall poynte or article of the christen religion? S. The articles of the holy Christian fayth. M. Declare me those articles

ticles of the fayth, & first what
faythe is. S. Faythe is a sure
trust and a stedfaste confidence
in the very true, eternall, liuing
god, wherthorowe our hartes
are thorowly perswaded that
he wyll bee mercyfull vnto vs,
thorowe the death and passion
of his onely begotten sonne our
lorde Jesus Christe. M. wher-
vnto serueth this fayth? S. It
serueth & profiteth vs for this
pourpose, to teache vs what
we must hope and loke for to
receyue of God, whereby we
may learne to knowe what god
is: And it teacheth vs also how
we may performe all that God
requireth of vs in the. x. com-
mundementes. M. what doc-
eth it teache vs of God? S. To
beleue all thinges that are wri-
ten

ten in holy scripture of him, the summe and effecte whereof is conteyned in the articles of the common crede: I beleue in God. &c.

M. How may those articles be briefly deuided? S. They maye be deuided into. iii. chief & principall articles: The first of god the father our creator: The second of god the sonne our redemer: The thirde of god the holy goste our sanctifier, which hathe sanctified and brought vs to the knowlege of the father and of the sonne. M. We thinke by this diuisiō thou makeste. iii. gods: god the father, god the sonne, and god the holy goste. S. No, the whole scripture teacheth ỹ there is but one god, as in the. vi. of Deut. The lord our god, is one only god.

There

There is but one God and one E
father of all. &c.
Item. 1. Timo. ii. There is one God & one mediator. &c. But in the same one Godhead are three sondry persons of like substance according vnto the three sondry workes which are knowen of God, namely the creacion, the redemcion, & the sanctificacion.

Wherof the fyrste is ascribed vnto the father, the seconde to the sonne, the thirde to the holye goste. And for this cause we saie and beleue that there are three persons, and but one God.

M. Whiche are the wordes of ỹ first chiefe & principal article.
S. I beleue in god the father. &c.
M. What is it to beleue in god.
S. It is to knowe god as he is.
M. What is God?
S. God is

Jac.i
Roma.iii

the euerlastyng and endeleſſe welſpryng of all goodneſſe, by whõe we may ſeke whatſoeuer we lacke, to whõe we may rũne and complayne in what ſorow, veracion and nede ſoeuer we be, and we ſhall be ſure to finde comforte, helpe, ſuccour and defence at him. M. why doeth the ſcripture call God a father? S. To confyrme and ſtabliſhe our fayth, & alſo to comfort the weake and feble hartes of all faythfull beleuers. M. What comfort is it vnto the to beleue that God is an almyghtye father? S. It is a ſingular cõfort vnto me to beleue that the almightie God, the father of our Lorde Jeſus Chriſte wyll alſo be my father, and take no leſſe, but a thouſande tymes more

care

care, charge, and sorow, for me a miserable worme, than anye naturall father can do for his child: and wyll repute and take me for a child and heyre of his kyngdome, & euerlastyng lyfe.

M. Is God suche a father vnto all men without exception?

S. No, although he be the lorde, creator, and susteiner of all, yet he is onely the father of the faithful which know, feare and loue, his onelye begotten sõne, and put their whole trust in him. M. what comforte is it vnto the to beleue that God is almightie, and creator of heauen and yearthe? S. Throughe beleuyng of that I am assured that I maye boldly and safelye trust and cõmitte my selfe vnto him, whõ no creature can hin-

der or let: whiche, as he of his fatherly goodnes wyll help vs, so can he through his almyghtie power, geue to vs his heritage, and ayde vs in euery case wherin and whāsoeuer he will. Wherfore vnder his protecciō we may be of good comforte & without feare of any maner of creature. For all creatures must serue vs for our wealth & profite. M. If God be suche an almightie father, why doeth he suffre his chyldren sometime to be so grieuously, afflicted and vexed, & doeth not helpe them? S. He suffereth it, not as though he would not or coulde not helpe them, but because it is for the glorye of his name. & for the sufferers soule helth that it should so be.

And

And although it ſemeth contrary to the affeccion and deſyre of the fleſhe, yet the ſpirite of fayth feleth continually the preſent ayde of god, in ſuche affliccion. M. Is it ſufficiente for vs thus to beleue of God ỹ father as is nowe reherſed? S. It is ſufficiente ynoughe, ſo that we learne thereby to putte all our hope and confidence of euerlaſting lyfe and ſaluacion in hym only as the head & welſpring of all goodneſs, cõmittyng our ſelues vnto his almyghtie power and fatherly louyng goodneſſe: Which declareth hymſelfe through his vnſpeakable wyſedome in the creacion of ỹ worlde after ſuche ſorte, that no manne can bee excuſed whiche dooeth not put his truſt in hym, & euer

more adore, worship & glorifie him. M. well, what followeth next? S. The second principall article of God the sonne oure sauior Christe. M. what are ỹ wordes of this article?

S. I beleue in Jesus Christ. &c.

M. what is al that to saye?

S. It is thus muche to saye: I put al my trust & confidence of euerlastyng lyfe & saluacion in Christe Jesus the sonne of God, whiche is not onelye a mightie & puissaunt lorde ouer synne, death and hel, (all which he hath vtterly depriued of all theyr power and mighte, that they can neuer ouercome more) but also he is suche a lorde vnto vs as hath boughte and redemed vs from the bondage of synne, and deliuered vs frō

Sathans

Sathans iurisdiction, & hath taken suche charge of vs, that he wyll from henceforth contmually defende and preserue vs, as my lorde will do his naturall people that are sworne & subiecte vnto him. M. Why do we call him Iesus? S. Because he is an healper and sauiour, whiche saueth and helpeth the children of god from synne and from all kynde of euill. M. why do we call hym Christe? Math. i and ic Luke. ii

S. Because he is the annovnted king of God, which gouerneth the children of God vnto euerlastyng lyfe. M. Wherin consisteth his gouernaunce?

S. In obteynyng vs remission of our synnes, and in geuing his spirite. M. Why do we say, his onely sonne? S. For a differēce be-

twene him and vs. For he was borne very god, ỹ very brightenes of his beautie and glory, out of the very nature & godly substaunce of the father, without all synne. But we are the children of god through adoption and grace, whiche els by nature muste haue remayned ỹ children of wrathe and of euerlastyng death. M. Why sayest thou, our Lorde? S. Because he onely hath broken the yoke of Sathan, and delyuered vs frō his tyrannye, redemyng vs with the precious price of his bloud. Wherfore we are not our owne but his, and we ought to serue him onely, and to lyue after his wyll and not after our owne.

Tat ix ath. xii. llio i. Cyz. vi.

M. What folowethe? S. Whiche was conceyued by the holy goost, borne out

of

of the virgin Mary. M. What beleuest thou by this? S. That our sauiour Christe for our wealth is become very manne, but without all maner of sin.

M. Whereby gatherest thou that he is without all maner of sin? S. By that that he was not conceiued by any manne, but by the holy ghost, and borne of the pure virgin Mary.

M. What profit or cõforte hast thou by this beleefe? S. This comfort haue I therby, that I beleue that he thorowe his holy and heuenly conception, hath sãctified our vncleane and earthly conception, and that he wyll take awaye the vncleanesse of my byrth and nature, and wyll make me partaker of his blissed byrth, and of the holynesse

of his nature. M. Why, is thy nature vncleane and vnholy? S. Yea, for as muche as we all are conceyued & borne in sinne. M. What other profite is it vnto vs that the sonne of god toke mannes nature vpon hym, and became man? S. We are assured also thereby, that he is our brother, and that he and we are partakers of one flesche and bloud. And for as muche as he would ouercome sathan in our flesche, we are sure that his victorie is ours, and that we are admitted and receiued vnto the euerlastyng participacion of all his heauenly goodes & richesse. M. What hath the sonne of God Iesus Christ doen for our sake? S.

He suffred vnder Ponce Pilate

Pilate, was crucifyed, dyed, and was buried, & descended vnto hel.

M. what beleuest thou in this? S. Hereby I beleue that Christ dyd suffre for vs the moste vilaynous and bytterest death, to reconcile vs, thorow the oblacion of his owne bodye vnto god the father, and to take away our synnes, and so to delyuer vs from the deuill, death, sinne, and hell. M. why was it the moste vyllaynous death? S. Because he was condemned vnto death, as a blasphemouse, and a sedicious perso, and the wycked vyllayne and murtherer Barrabas, quit and deliuered.

Why

M. Why was it the moste bytterest death? S. Because he was mocked, scourged, crowned with pryckyng thornes, & nailed vnto the crosse. M. Why sayest thou, *Died, was buried, and descended to hell*? S. Because he dyed verely, and his body was layed in the graue, & his soule wente vnto the soules that wer before departed. M. What, went he into the paynes of the damned soules? S. No, but vnto the holy soules whiche did rest frō the time of Adam and Noe, in the bosome of Abraham, wayting for Christes ioyfull cummyng. M. And why did he descende vnto them? S. In token that the frute, vertue, & effecte of his passion dyd not appertayne only vnto them that were than

thall alyne, but also vnto them that were dead before. M. What mayest thou learne by all this? S. Forsoth .iiii. speciall lessons.

Fyrste I maye well consyder therby, the great heauynes of my sinne, whiche the Lorde dyd raũsome with so paynfull smart and tormente. M. What is the seconde. S. Secondarilye I fynde also a singuler comforte herein, whiche is this, that the Lorde hath satisfied and taken awaye all my synnes, together with the payne whiche I had well deserued to haue suffered for them, thorough his owne death & bitter passion. M. And what is the thirde? S. Thirdly I maye learne hereby pacientlye to suffer whatsoeuer it shall please the Lorde to lay vp-

on

on me, and to beare my croſſe
mekelye after hym euen vnto
death, ſeyng he thorowe his
Croſſe and paſſion hath ſanc-
fyed all manner of afflictions,
and made them ſwete, pleaſaũt
and fruitefull for vs. And we
maye be aſſured that if we ſuf-
fer with hym, we ſhall alſo
lyue and reygne with him.
W. Now what is the fowerth
and laſte of all? S. Forſothe
that is this, that I may learne
hereby, the hyghe and ineſti-
mable loue of God, towarde
mankynde, whiche dydde not
ſpare his onelye dere beloued
ſoonne, but gaue hym vnto
ſuche a cruell and villaynous
deathe for vs vnwoorthy, my-
ſyrable, fylthye and wretched
ſinners. W. what beleueſte

thou

thou more of our Lorde Jesus Christe? S. That on the thirde daye he arose vp agayne from the dead, ascended into the heauens, setteth at the ryghthande of God, the father almyghtye. M. What is all this to saye? S. Thus muche: I beleue and confesse that Jesus Christe the sonne of God, beeyng without spotte or synne, coulde not bee kept, or holden with the bandes of death whiche came into the worlde, by reason of sinne. And therfore thorough his godlye power, he vanquysshed bothe deathe and helle, and vpon the thyrde daye he arose agayn, appearyng vnto his disciples in a glorifyed and an immortall bodye.

M. What doeth the resurrection of Christe profite vs? S. For so the verye muche, for thereby are we assured that death, hell, and the deuil are ouercome, and that sinne is taken awaye, and euerlastyng righteousnesse sette in the place, and purchased of the father for vs, yf so be that we beleue in hym. Furthermore it is a sure pledge vnto vs, that our bodies shall also haue free passage into the euerlastyng glorye, without any interuption of deuil, death or hell.

M. What meanest thou by this, where thou sayest that Christe sitteth at the righthand of God? S. It is a comon maner of speakyng vsed among men, where by is sygnifyed ỳ he hathe receyued euen after his mans

mans nature, a power & honor aboue all Angels & creatures wherin he ruleth with ỳ father in euerlastyng glorye as they do aboute kynges and prynces which sit at theyr ryghthandes.

M. Wherunto exerciseth ỳ lord this his high & godly power & dominion?

S. He exerciseth it in the gouernaunce of all thynges in heauen and vpon yearth, continually presente therby vnto all faythfull here vpon yerth, to deliuer, preserue and defende them from all euyll, perill and daunger, and to purchase them of the father al that is good and necessarye for them praying for them continually as a true and a mercifull prieste, patrone, and aduocate, vntyll suche tyme as they bee also exalted and taken

vppe lyke vnto hym and with him in heauen vnto euerlastyng honor and glory.

M. What doeth it helpe or profite vs to beleue that Christe is ascended into heauen, and that he sitteth at the ryght hande of God? S. Fyrste we are assured therby that the waye, dore, and entreaunce into heauen, which was before locked vnto all men by reason of our synne, is nowe opened. Secondarily, it is a syngular comforte vnto vs to confirme vs in pacience in all maner of aduersitie, forasmuch as we are sure (by this faythe) that we haue a myghtie and a louyng protector, aduocate and spechemanne, with the father in heauen. Thyrdly this faythe reioyseth and lifteth vppe our

hartes

heartes from all yearthly, transitorie, visible, and carnall thynges, vnto heauenly, eternall, inuisible, and spirituall thynges, & putteth vs in remembraunce to lift vppe our heartes from this yearthly and synfull lyfe, and to serue our God with heauenly & spirituall seruice, and not onely with yearthly and bodilye ceremonies. M. Beleuest thou any thyng els of our sauior Jesus? S. Yea forsouth, that he shall come from thence to iudge the quicke and the dead. M. What confessest thou by this? S. Forsouth, that my lorde Jesus Christ shall come againe frō heauen with his verye bodye, & shall appeare before all ỹ world visiblye in the glorye of his father, and shall iudge all menne

both such as shall than liue and also those whiche were before dead, to the euerlastyng comforte and felicitie of all faythfull whiche haue honored hym, and taken him for theyr brother, aduocate, patrone and defender: And agayne to the vtter confusion and condemnacion of all vnfaythfull, whiche would neuer beleue his worde, nor suffer hym to rule nor to haue dominion ouer them. ℣. But whan shall this iudgemēt once come? ℟. The daye and houre is vnknowen vnto all men, wherfore no mā ought to busy or trouble hymselfe muche aboute it, but euery one of vs ought continually to loke diligent aboute vs, that we do a fulfyll those thynges whiche pertayne vnto our

vocacion

vocacion committed vnto vs of the lorde, that that tyme and daie come not vpon vs sodenly, vnwares and out of season.
For the ignorance of the daye and tyme, ought to put vs continually in remembraunce that we neuer lyue securely & recheleslye, but continually watchyng in the feare of God, standyng alwayes prepared with the loynes of our mynde redye gyrded vp, and wayting for the Lorde Jesus Christe, shewing our selues good, willyng, diligente, and redye vnto all good workes wherby we maye helpe and further our neyghbor by any meanes. M. Do our workes than meryte any thyng of God? S. Our workes merite nothyng of God, for any wor-

Mat.
and.
Luke.
1 Pete
Ti.iii

thynes in themselues, but yet God whiche of his mercy worketh them in and by vs, wyll also of his mercy highly reward them in vs.

M. Now what foloweth next?

S. The thirde principall article of the holy ghost our sanctifier

M. What are the woordes of this article? S. I beleue in the holy gost. &c. M. what is that to say? S. Forsouth, thus muche: I beleue ỳ there is an holy ghoste whiche procedeth from the father and the sonne, with whom he is one very liuyng God, the thirde persone in the godhead, which worketh so in vs that we shalbe partakers of the saluaciō that is purchased by Christ. Through whose power & operacion onely, all holy men haue

spoken

spoken, and without hym canne no man speake or doe any thyng that is good and godly. For we haue nothyng in vs but very darkenesse, ignorannce and hypocrisie. M. what is the proper office of the holy ghoste?

S. It is to sanctifie all those whiche are in the bonde & couenante of God through Christe, vnto the holye temples of the Lorde, that they hereafter may contende and begynne their viage vnto the euerlastyng lyfe, in theyr mortall body: and also that they may euen here in this lyfe, haue theyr God dwellyng in them. And agayne it is his office to lyghten theyr heartes with the knowlege of the father and the sonne, to leade theim into all trueth, to comfort them in

al maner of temtacion, necessitie and aduersitie, to prepare vs vnto a newe life, to strengthen vs vnto all goodnesse. And so to renewe all christen mennes heartes that they may be changed and made newe men.

M. But seyng there are many and diuers spirites, how may a man discerne and knowe the holy spirite, from the worldly, deuelishe, euil and wicked spirites? S. By the fruites & properties aboue rehersed, but specially by the holy scripture.

For seyng it is certayne that scripture was inspired by the holy goost, all maner of doctrine that is not consonaunte and agreable vnto it, is of an other and not of the holye spirite. For the holy spirite is neuer

neuer contrarye to hym selfe, nor neuer bryngeth in any straunge doctrine in religion.

M. What followeth? S. I beleue an holy christen churche, the communion of saintes. M. what is that to saye? S. That is: I beleue and confesse one company and congregaciō of faithfull christians vpon erth from the tyme of Adam vntyll thys daye, and vntyll the ende of the worlde: whiche is sanctifyed and incorporate into one body vnder one head, thorowe the holy goste. And they consent and agree together in oure sauiour Christe, as the verye membres of one bodye, in all thynges pertayning vnto edyfying in faythe, and in all Godlynes. M. But howe may this

congregacion be gathered, and suche edifying in faythe and all godlynesse perfourmed.

S. Thorowe the worde of pure doctryne and exhortacion. And thorowe the ryghte vse of the holy sacramentes: And thorow other ordynaunces of discipline in the church, wherby the christian congregacyon is kepte in order, after the worde of God, and sundered from all maner of of strange sectes.

M. why callest thou the churche holy and christen? S. For the causes aboue rehersed: because the holy ghoste hathe peculiarlye gathered and sanctified it in a godlye and an holye exercise and lyfe, in body and sowle: and also because Christe hathe sanctified it thorowe his

pyerci-

precious bloud. M. Why callest thou it, the communion of sainctes? S. Because all they which do truly beleue in Christ, and are so sanctified thorow his bloud (which are the very right sainctes) wheresoeuer they bee scattered in the whole worlde, they are one bodye, one temple, vnder one head Iesus Christe, with whome and with the father, they haue felowshippe: and thorowe the holye ghoste they are ioyned and knitte together in one God, one fayth, one baptisme one loue. 1. Cho. 1. Iohn 1. cho. 6 Ephe.

M. And haue they no maner of felowshyp with the wicked and vnfaythfull? S. None at all, so nere as they canne knowe and discerne them, leste they myght seme to consente vnto 11. cho. 1. cho.

theyr vngodlyneſſe, or peraduenture myght bee infecte thoro-
thel. iii. towe theyr wicked exaumple: For the holy ghoſte commaun-
deth all ſuche to bee auoyded,
Tb. vii except they will ſuffer themſel-
Thel. iii. ues to bee admonyſhed and ex-
horted, and wyll earneſtlye re-
pente, lamente theyr ſynnes, and
amende. M. Nowe what fol-
loweth nexte? S. Remiſſion of
ſinnes. M. Wo bat beleueſt thou
i. xxxiii herein? S. Here I confeſſe and
e. xxxi beleue that in the holy chriſten
xxxiii churche, and no where els, I
. xviii and all faythfull beleuers haue
daylye forgeueneſſe of all our
ſynnes (ſo that we hartylye re-
pente and be ſory for them) and
that the Lorde wyll neuer enter
into Judgemente with vs, nor
neuer recken oure ſynnes vn-

to

to vs vnto dampnacion, nor neuer punisshe vs for them with such payne as they haue deserued. M. So heare I well that the christians haue still synne.

But howe agreeth with this the former article, of the holy communion of saincteş? S. They are both trewe. For the churche of Christe thorow perfyte fayth in hir bridegroome & head Christe, is pure and holy. For as muche as there cannot be no synne nor vnpureneſſe in Christ, but of hir selfe, she is cõpased with diuerse infirmities and synnes, whiche she dayly feleth, confesseth, and lamenteth with an heuy & sorowfull hart: And seketh for helpe and grace at Christe, and so renewyth hir selfe dayly thorow ỹ holy goſt,

and

and laboreth contynually in
mortifying the residewe of the
olde man that styll remayneth.
M. But howe may we obteyne
this dayly remission of synnes.
Esai. xlv. S. Not thorow any workes of
our owne, nor yet thorowe the
Ti. iii merites, workes or deserues of
any saincte that is dead, but on-
Ephe. ii. ly thorowe the mere grace and
mercy of God, vndeserued of
vs, & thorowe the free redēcion
of our sauior Jesus Christe,
whiche hathe purchased and
bought vs this pardone & for-
geueneſſe, with his precious
Esai. liii. bloud. For his innocent death is
the ransom of our trāsgressions
and iniquities. As the gospell
testifieth. M. For as muche as
thou hast made mencion of the
ghospell, tell me, what is that
ghospell?

ghospel? S. To speake properly, it is a glad & ioyfull tidynges and message of the grace and loue of God towarde vs, thorowe his sonne Jesus Christe. Luk

M. Unto whome is this ghospell preached and publyshed?

S. Unto all menne vniuersally, sauyng onely suche as wilfully and malycyously, contemne, mocke and blaspheme it. But it sheweth hir vertue & power specially, in them that are poore in spirite, and are ouerladen with the burthē of their sinnes, Mat. laborying to bee ryddē quite and eased of theim. M. What followeth? S. Resurreccion of the flesshe. M. What beleuest thou herein?

S. By this I confesse and beleue that all menne that are dead shall

shall be raised vp agayne at the latter daye from death. So that euerye bodye that is dead and rotten in the yearth, or consumed with water, fyer, or by any other meanes, shall receyue his owne forme and proporcion agayne and shall bee vnited and knytte again with the soule, and shall ryse vppe agayne from the dead, immortall and incorruptible: Lykeas Christe our head is risen vppe with his very true body. M. But howe can that be possible? S By God whiche is the woorker of it, is nothyng vnpossible, no more than it was impossible for him to make and create mankynde of nought.

M. What is the resurrection of the bodye necessarye? Were it not enough that the soule alone

should

should reigne eyther in glorye and honor, or els in shame and confusion. ℣. It pleased not God that man beyng made vnto hope, and created vnto saluacion of two partes, (body, & soule) should only remaine with the one parte, and enioy euerlasting lyfe with ỹ one alone: but that ỹ body also should receyue rewarde with the soule: and remayn forever, holy, immortall, without any maner of temptacion or infirmitie, decked with power and honor euen as the Angels of God, yea euen after the example of Christ himselfe as he was transformed before his disciples vpon the mounte Tabor. ℣. He that coulde beleue this perfitely, howe coulde

he be afrayed of death?

e.xxii S. The feare of death is of very nature, as we may perceyue in Christe. And forasmuche as death is the punyshemente of
ne. iii sinne, therfore mankynd dredeth death by reason of his synne the more. Whiche feare and drede yet the faythfull beleuers do ouercome, forasmuche as they
ilip.i knowe that it is ỹ rediest waye vnto euerlastyng felicitie, to die. And for this cause the faithfull are not so vnmeasurablye heuy
ca. xiiii & sorowfull for ỹ death of their
ct. iiii. faythfull frendes, as the hethen and vnfaithfull are, which haue no beliefe in the resurrection. Lyke as the housebande manne taketh no thought nor sorowe for the sede that is caste into the yearth

yearth, because he hath a sure trust & hope that it shall come againe with a plentifull and an exceedyng recompence.

M. Now what is the laste article of our christen faith?

S. And the euerlasting life.

M. What is thy belief in this? Soph.

S. Hereby I confesse and beleue, that I with bodye & soule vnited & knitte together againe after the resurrection, shall enioye the kyngdome of God, and liue euerlastynglye in the ioye & felicitie of heauen with oure sauior Christe the soonne of God, as one of the membres of his body. M. what maner of ioye shall this be? S. That can no toungue expresse, nor no hearte comprehende. But it shall consiste specially herein, that the John. 1. Cho. 1. Pete 1. thes. Mat. x 1. cho. x 1. cho. ii

n.xiv
hn.xvii

faythful shall know and behold euerlastynglye, euen with their corporall iyes, the euerlastyng light and the highest ioye. And beyng incorporate with God for euer, shall haue perpetuall participacion of all heauenlye treasures w̄ him. For as than God shalbe all in all. M. But tell me more plainlye what maner of persons shall enioye this euerlastyng life? S. All they that beleue in Christe. John.iii. v. vi. M. But how muste a man beleue in Christ? S. For so the that he is the sonne of the liuing god, whiche was sent from god and came into this worlde and toke mannes nature vpon him, and tooke vpon hym to dye for our synnes, and was crucifyed vpon the crosse, and throughe ȳ

oca. xxi
ke. xxii
al. xvii
Cy. xv

hn. vi

ath. xvi

ohn. iiii

power

power of his godhead, rose vp
agayn from death for our iusti- Roma
ficacion. This must euery man
beleue in his heart, and also o-
penly confesse with his mouth.
Roma.x.

W. But here thou makeste no
mencion of the vnfaythfull:
What shalbe doen with them?

S. They, like as they shall rise Dani.
vnto euerlastyng shame, con- Thon.
demnacion, and confusion, euen Luke.
so shall they be clere destitute of Eid.
the blessednesse, ioye and felicitie Math
of the faythfull. And their part,
shall be in the euerlastyng fyre,
and in the exterior darkenesse,
where euerlastyng wooe, way-
lyng, and gnashing of teeth shal
be. M. And is this article of
euerlastyng lyfe, of necessitie to
be beleued? S. yea, moost ne-

cessarye. For yf this article be not beleued, than are the other also eyther not beleued at all, or els they are beleued in vayne.
M. why so? H. Because muche profite ensueth of the belefe of this article (yf it bee truly beleued.) As peace and quyetnesse of conscience, reioysyng in God and in his worksyng, and vpon that, pacience and constancye in trouble and aduersitie, and also contempt of all transitory thynges, whether it be goodes, honor, or lyfe. For the scope and ende of al that is prescribed and promysed in the scripture, is euerlastyng lyfe vnto the glory of God. M. But who will geue vs suche a fayth? H. Forsouth, that wyll God our heuenly father doe, yf we call vpon hym

therfore

therfore thorowe instante & earnest prayer. M. Nowe God the father, sonne, and holy ghoste, geue vs and all men this fayth, and preserue and strengthen vs therin vnto the ende. Amen.

What is the thirde chiefe pointe or article of the christen doctryne and religon? S. The lordes prayer.

M. Declare me thesame, and fyrst what is praier? S. Praier is an hearti[e] inuocacion and callyng vpon God our heauenly father, desiryng of him in the name of Christe, all our necessities, with a sure trust and confidence that he wyll heare vs. Math. Mark John. Iaco.

M. Forasmuche as thou sayest that prayer is an inuocaciō and callyng vpon God, is thā the inuocacion of saiuctes whiche are in heauen no rycht prayer?

Matth.vi

S. Our sauiour Christ speaking of that prayer whiche he promiseth to heare, sayeth that we should inuocate and praye vnto the father onely.

Wherfore he that prayeth otherwyse: fyrst he maketh such a praier, wherof he hath no promise of God to be heard.

Esai xlv.

Secondarily, he committeth also idolatry, forasmuche as he ascriberh that thyng vnto dead saincres and creatures, whiche is due vnto God onely. As to be our God and father, to bee almyghtie, to serche & to knowe the inward secretes of ỹ hearte, to be the fountayne of whom al that is good proceedeth, and of whom all succour, help, & comforte in any maner of necessitie is onely to be hoped and loked

Ps. xviii
Hier. xvii.

for

for. &c. All these are due vnto God onely. He is onely to be adored or inuocate. He is onely to be worshipped & serued: wherefore to ascribe or attribute any of these thynges vnto any other, than to hym only, is manifest Idolatry. M. But nowe tell me, what is it to praye in the name of Christe? M. It is as muche as to praye for suche thynges as becummeth vs to aske, and hym to geue: namely for suche thynges as are holesome and necessarye for vs. Or els it is as muche as to praye after the commaundemente of Christe, and for his sake. For the father geueth vs all thynges whatsoeuer he geueth vs for Christes sake. For the whiche cause they onely can praye

Esa. Abra knowe vs no

Mat.

1. Timo. t

Deb. 11

in the name of Christe, that be-
leue in Christe, & are very ryght
christians, which will neuer de-
sire or praye for any thyng that
is or maye be, agaynste the glo-
ry and honor of Christe.

M. Doeth not God knowe
wherof we haue nede, before we
praye? S. Yes, he doeth. Math. vi
M. And what nede we than to
open our necessities vnto hym
thorow praier? S. For gods be
halfe we nede not at all. But for
our owne behalfe it is necessary
and good, that we maye know-
ledge and confesse that we haue
nothyng of our selues but all of
God: whiche thyng maketh vs
meke & humble. M. well, howe
and after what maner ought
we to praye? S. Euen as our sa-
uiour Christe taught his disci-

ples

ples and no nother wyse in effecte. M. Why no nother wyse? S. Because all maner of prayers that are not consonante and agreable vnto that (wiche contayneth all necessarye peticions both for bodye and soule) they are not good nor auaylable. M. What are the wordes of the prayer. S. *Our father wiche arte in heauen, &c.* M. Why sayest thou father? S. Because I learne thereby that I am a chylde of god, and therfore ought to take my leaue of the deuyll for euer and to lyue onely after the wyll and pleasure of God, and not after the desire and lust of myne owne flesche. M. Why saiest thou our father? S. To put me in remēbraunce of ỳ brotherly loue ỳ I owe towarde my neibour:

Rom
Gal
1. Joh

For

For seeyng god hath receyued vs all together and all a lyke, (thorowe his sonne oure sauiour Christe) vnto his chyldren, and chosen vs to be the heyres of all his goodes and treasure, therfore we oughte to take and to loue one another, euen as brethren, and as the chyldren of one father, and truly to praye vnto the father eche one for other. M. Why sayest thou: In heauen. S. To remembre thereby, his highe power, and heauenlye glory. M. what comfort hast thou by that: S. Euen this, that I maye (by reason of that) the more suerly set all my truste and affiaunce in gods ayde and helpe, hauyng all my ioye and delight in heauen. M. What is the effecte of all the peticions

that

that folowes. The effecte of all is this, that the lorde will make vs partakers of al thinges that maye be good vnto vs, and delyuer or preserue vs from all that maye be euill and noysome vnto vs. M. And what order is kept in those peticions?

S. Fyrste we desyre and praye therein for spirituall and heauenlye thynges, and after, for worldely & transitory thynges.

M. For what spirituall thynges? S. For fayth, vertue and godlyness, and for remission of oure sinnes. M. And for what worldly or transitory thynges? S. For all bodely nourishment and sustentacion, whereby we maye be the more able to serue God with, in this life. M. What is the fyrste petition? S. Hallowed be thy

be thy name. M. What prayest thou in this petition? S. That God our heauenly father maye be perfectly knowen and glorifyed throwe the whole worlde. M. How maye that be done? S. Throwe the pure doctrine of the holy ghospell whan it is syncerelye preached and receyued with a trewe and constante faith in all obedience, humblenes, holynes, and godlynes, to the confusion of all sinne, of ydolatrye, of blasphemie, and of all vngodlynesse. M. what is the seconde petition? S. Thy kyngdome come. M. What prayest thou for, in this petition? S. That God will ouerthrowe and destroye in vs the kyngdome of Sathan, of sin, and of the worlde. And that he will

wyll gather vs to gether, thorowe his worde and spirite, into the kyngdome of his sonne (namely the christen churche, & congregacion,) and gouerne and rule vs in thesame, that we may serue him and liue after his will in one consente, and whan the numbre of the faithfull, thorowe dayly encrease, is once full and perfecte, than that we may together inherite and enioy that euerlastyng kyndome. M. what is the thirde peticion? S. Thy will be doen vpon erth, &c.

M. what praiest thou for in this peticion? S. That we may conceiue such a lust and a desire vnto his will in all thynges, as the holy Angels and saintes in heauen haue. M. Why sayest thou in earth as it is in heauen?

S.

S. Because that in heauen nothing resisteth the wyll of God, but in yearth the wyll of God is muche and often resisted. Therfore doe we praye in this peticion that God wyll hyndre and let whatsoeuer is agaynste his moste holye wyll, geue vs grace to forsake our owne fleshly wyll and desyre, and withall humblenesse to obey his moste godly wyll, submittyng and geuyng ouer our selues willyngly vnto the same, whatsoeuer he shall laye vpon vs.

M. what is the fowerth peticion? S. Geue vs this day our daily bread.

M. What prayest thou for, in this peticion? S. That God wyll geue vs all maner of necessary sustinaunce for this lyfe, as meate, drynke, clothyng, godly

godly and vertuous magistrates and rulers, helth, peace, and quietnes, and all thynges whatsoeuer is necessary for vs to liue in thys worlde, to the glorye of hys name and the profite of our neighbor. M. Why sayest thou, this day and dayly?

S. By those wordes I am put in remembraūce that I should take no thought nor be carefull for the time to come, but should dayly labor (in my condicion of lyfe) and praye therwith, & than nothyng doubte but that God wil geue me both that day, and all daves as long as I lyue, whatsoeuer I shall nede, & may be profitable and expedient for me. M. What is the fifte petition? S. Forgeue vs our trespaces. &c.

M. What prayest thou for in

this petition? S. For remission and forgeuenes of suche synnes wherwith I dayly displease my heauenly father, and that God wyll not entre into iudgemente with me, but be mercyfull vnto me. M. And why than kepest thou not thy selfe from sinning? S. I ought so to doe withall diligence and indeuor, but our naturall ignorannce, with the weakenes & infirmitie, wherein we were borne, is so great, that we ouersee oure selues euermore, and therfore are we constrayned to desyre God of forgeuenes. M. why addest thou further, *as we forgeue our trespacers*? S. For the lorde wyll not remit or forgeue vs at all, yf we forgeue not thē that haue greued, offended, or displeased vs.

Why

M. Why so? S. Because our heauenly father wylleth that we shoulde well consider and acknowelege our owne synnes, and take all maner of displeasure of iniury that our neighboz doeth vnto vs, pacientlye and with thankefulnes, euen as a moste worthy deserued punishment of God our heauenly father: and therfore (for our owne part) to be well content with al such, through whom God doth chastice or punishe vs, whatsoeuer they be. M. What is the sixt peticion? S. Leade vs not into temptacion. M. What praiest thou for in this peticion? S. That God our heauenly father wyll mercyfully assist me in all maner of temptacions, and bring me through, whether it ber in

prosperitie or aduersitie, & wyll kepe and preserue me by the verye ryght fayth, euen vnto the ende. M. Howe doeth god leade men into temptacion?

S. Whensoeuer he permitteth the wicked ghostely enemy, to withdrawe vs through transitory fortune or misfortune, prosperitie or aduersitie, and also through other gostly assaultes from fayth, vertue & godlines.

M. What is the seuenth petition? S. But deliuer vs from euill.

M. What prayest thou in this petition? S. That our heauenly father will redeme & deliuer vs from the snares, subtiltie, tyranny, and power of our olde wicked enemy. M. Hath he than any power agaynst thee?

S. Yea forsouth, by reason of my

my synnes wherin I am borne, god geueth him power against me, from the which he himselfe alone through our Lord Iesus Christe, must nedes deliuer me.

M. And what meaneth that clause and sentēce wheras thou sayest: For thine is the kyngdome, power and glory for euer. S. That sentence putteth vs in remembraunce, that we ought to conclude and ende all our prayers in lauding and praysyng of god, and to thynke thus in our hartes: O heauenly father I haue desyred of the to the glorye of thy name, and to the wealth of all men (both in body & soule,) high and excedyng great thynges whiche are by meme impossible to obteyne or atteyne.

But thou arte a glorious and an almyghtie puissaunte kyng euerlastyng, whiche canste easily procure & prouyde all that is good for thy chyldren, and canste also breake and auoyde all contrarye power of our aduersaries, wherfore helpe and deliuer vs from all the power of hel, and restore vs vnto euerlastyng lyfe.

M. But nowe howe concludest thou thy prayer?

S. With this woorde. Amen.

M. What is that to saye?

S. Forsouth, thus muche: O heauenly father, graunte of thy mercye, that all these thynges maye come to passe whiche we haue desired of ỹ in this prayer. And forasmuche as thou haste

promised

promised to heare all those that call vpon the in true faith, in the name of thy beloued sonne, we hope and trust stedfastly that it shall so happen vnto vs.

Notwithstanding if there be any lacke of defaute in our fayth by reason or our naturall infirmitie, than strengthen thou good lord, our fayth, & graunte vs thy holy spirite, that we may praye this thyne owne prayer with a true and a perfite fayth, and that we maye speake from the botome of our hartes vnto the in all our prayers, Amen, Amen, Sobeit. M. Almyghtie God graunte that thou and all other maye alwayes praye in suche a fayth. S. Amen.

A declaracion of the holy sacrament of Baptisme.

M. Nowe what is the fowerth principall article of the christen doctrine and religion?

S. Forsouth that is the institucion of the holy sacramente of baptisme. M. Fyrst tell me, what are sacramentes?

S. They are holy visible accions and exterior exercises instituted, ordeyned, and appoynted of almighty God to bee vsed in hys churche and congregacyon of hys faythful to represent vnto theim after a mooste lyuely sorte, his heauenly gracious benefites, that they may therby be confirmed in theyr fayth, and of purpose to excite ỹ mutual loue of one towarde an other.

M. Why did Christe ordayne

suche sacramentes? S. For. iii. speciall causes. M. what is the firste? S. The fyrste is, that they shoulde be tokens and witnesses of the grace, mercy and promises of God towarde vs, and as the moste sure seales, wherby our participaciō, felowshyp and incorporacion with Christ, is confyrmed, consigned and sealed vp.

And also that our faythe, which is otherwyse veraye feble and weake, myght thorowe the vse of them be exercised and lifte vp from all earthly thinges, vnto the consideracion, estimacyon, and expectacion, of celestiall and heauenly thinges. M. Is not that the peculiar operacion and office of the holy goost? S. yes it is the very proper operacion

of the holy goſt. For he glorifieth Chriſte, & he is the eternall and effectuous worker and executour of all the doctryne and ordinaunces of Chriſte. But yet he perfourmeth and executeth ỹ worke thorowe ỹ worde and vſe of the ſacramentes, yt they be truely miniſtred and receyued: And it is therfore aſcribed vnto them, becauſe we ſhould vnderſtande and knowe that the ſacramentes are not bare, bayne, and vnprofitable tokens. M. what is the ſeconde cauſe? S. The ſeconde is this: that they ſhoulde admoniſhe vs continuallye of our office and duetie as long as we lyue. For ſeyng we profeſſe by receyuyng and vſyng of the ſacramentes, that we are incorporate and made

made one bodye with Christe thorowe participacion of hym, we ought to knowe also that it is our bounde dutye to expresse and represent the very image of Christe in our whole lyfe and in all the exercises of thesame. And yf we doe not so, than we contemne the sacramentes and vse them vnworthely. M. What is the thyrd cause? That they shoulde be tokens of the people of god, wherby the whole company and congregacion of god myght bee gathered together as it were into one bodye, and separated or diuided & knowen by suche seuerall tokens and peculiar exercises (whiche no nother congregacion doeth vse,) fro all other false sectes. And they serue also for this purpose

that

that the congregacion of Christ may shewe and declare by them theyr seruice, reuerence and obedience towarde God, and so maye prouoke others also thorowe their exãple vnto the trew religion and seruice of God.

M. What thinkest thou of them whiche vse the sacramentes vnwoorthely and vnreuerently? S. For as muche as they breke & violate the couenaunte of the Lord therby, they are accursed and abominable in the syght of God. And therfore they shall bee reiected and refused of the Lorde for euer, as periured rebellions, yf they do not turne and amend. M. Who vseth the sacramentes vnreuerently, and vnworthily? S. Forsoth he that doth not vse them in true fayth,

loue

loue, and obededience towardes God: & specially he that vseth them not to prouoke, styre vp, and to nourish, the forsaied vertues. For therunto ought the vse of all externall or outwarde sacramentes to serue. M. But are the sacramentes necessarye vnto saluacion? S. For asmuch as they are the ordinaunces of God, and commaunded vnto vs to be vsed in perfecte obedience towarde God: therfore can we not forbeare or neglecte the vse of them, without manifest perill and hinderaunce of saluacion. M. What persons are to bee taken and reputed for contemners and dispisers of the sacramentes? S. Suche as vse them not whan they maye haue them ministred after the insti-

tucion

tucion and ordinaūce of Christ.

For whosoeuer beleueth our sauiour Christe, and is a true disciple of his, he can not chose but to vse all thinges with high reuerence and deuocion, what soeuer our sauior Christe hathe ordayned to bee vsed. M. Well, nowe lette vs come vnto baptisme: what is Baptisme?

S. It is an ordinaunce & commaundemente of oure sauiour Jesus Christe, ioyning all suche as shall enter into the cumpany and congregacion of Christe, to be baptised, ẏ is, to bee sprincled or dipped with water in ẏ name of the father, of the sonne, and of the holy gost. M. But in what texte of scripture is suche commaundemente grounded?

S. In the last of Matthew, and

Marke

Marke, in these wordes: Unto me is geuen all power in heauen and earth, therfore go your waye, and teache all nacions, baptisyng them in the name of the father, and of the sonne, and of the holy ghoste. &c.

M. what is to be noted & learned out of these wordes? S. Forsoth .iii. thinges. M. what is the fyrste? S. The fyrste is this, that our sauior Christe vnto whome the father hath geuen all power in heauen & earth, wylleth that his holy gospell should be preached vnto all men in the whole worlde, & that all people should be made his disciples.

M. what is the .ii. note? S. The .ii. is this, ỹ the holy sacramente of baptisme is cõmaunded of god the father, the sonne, and the holy

holy ghost, to be assure testimonie of the inestimable loue & fauour of God toward vs, wherby the promises of the ghospell, concernyng the free remyssion of synnes, the newe byrth, and euerlastyng lyfe purchased by Christe, are sealed, confyrmed and made sure vnto vs. M. And what is the thyrde note? S. The thirde is this, that those that are baptised ought to remayne in the couenaunte of God, and to applye themselues to learne and to kepe all that the Lorde hath commaunded, to dye vnto synne, and to caste of the olde Adam, with all his lustes and affections, & to put on the Lord Jesus euery daye more than other in a newe lyfe, whiche will be presente with vs vntill the

worldes

worldes ende, and graciously
ayde and helpe vs therunto.
M. Vnto what persons doeth
baptisme appertayne? S. Vnto
all suche as the couenaunte of
God & the doctryne of the ghos-
pell preached by the Apostles
pertayneth vnto.
M. Muste infantes and young
children also be baptised?
S. Yea forsouth yf it maye be
done, forasmuche as the coue-
naunt of ỹ lorde perteyneth also
vnto them, & they are also of the
flocke of God, and partakers
of grace. And therfore the signe
and seale of the promise and co-
uenaunte (whiche is baptisme)
muste nedes also perteyne vnto
them. And agayne seeyng they
are in the fauor of God, as his
dearely beloued, and partakers

of Christe & of his merites (as they must nedes be yf the kyngdom of god be thēce as Christe sayth) than baptisme whiche is the seale of all this, muste also nedes pertayne vnto them.

M. But howe can they be baptised seyng thei haue no fayther?

S. Forasmuche as they haue ȳ fauor of God through Christe, whatsoeuer is required in them, that haue thei also sufficientlye in and through Christe, whiche hath taken theyr weakenes vpon himselfe, & is become their satisfaccion as he is to all others. And his fayth and obedience is (of grace) imputed vnto them, and throughe his spirite they are sanctified to bee the tēples of God, whose heade and sauior is Christe, and they

membres

membres of his body.

M. Than may they be baptised with a good conscience?

S. Yea no doubt. For seyng they are reputed as faythfull in ỹ syghte and iudgement of god thorowe Christe, they ought as faythfull to bee baptised, that thorowe ỹ ministracion of the churche they may haue a sure token & witnes that they are the heyres of the blessyng promised vnto the sede of the faythfull, the membres of our sauior Christe, & cleane purged and washed from all theyr synne in his bloude. M. From what synne nedeth a chylde that is newe borne (whiche hath wrought neither good nor euil) to be purged or washed?

S. From original synne, whiche is the verye roote of all other

synne. M. What is originall sinne? S. It is the poison, infection or corrupcion, of nature wherein we are conceyued: Whiche alwayes resisteth, rebelleth and lusteth againste the wyll of God, and is euer inclined and redye vnto all euill & wickednes, and hath a luste and delite therin. From the whiche we can none otherwyse be deliuered or pourged, but alonlye throughe the power of God in our sauior Christ. M. But how are we pourged from this sinne through baptisme? S. In as muche as in baptisme we haue a promise that it is forgeuē vs and not imputed to damnacion vnto vs. And againe that the holy ghost is also geuē vs whiche shall dayly mortifie, kyll and

subdue

subdue this synne and wicked inclinacion in vs, begynnyng and daylye increasyng in the stede therof, a newe affeccion and nature in vs, obediente vnto the wyll of God and delityng therin, whiche in the blessed resurreccion shall bee altogether perfite. M. Nowe tell me what ought our baptisme to worke in vs and to put vs in remembraunce of. S. Firste we ought to bee thankefull vnto God for it, and vnto our parentes also for furtheryng and healpyng vs vnto it, and to receyue all doctrine and correccion of them obediently and redily. M. What more. S. It ought also to put vs in remẽbraunce of the remission of our synnes, of the grace and mercye of God, and of the

blessed resurreccion wherin we shall aryse agayne vnto euerlastyng lyfe. By the remembraūce wherof we maye haue a singular comforte agaynst all synne, agaynst the deuyll, death, hell, & damnacion. M. And what els? S. Finally, it ought to worke in vs a perfite obedience vnto the wyll of God, to leade our liues in continuall repentaunce and amendemente, prayng ernestly that he wyll strengthen and make more perfite in vs, through his holy woorde and spirite, the newe byrth whiche is already begonne in vs: and dayly to mortifie our flesche and to practise with all faythfulnes and diligence to serue God and to kepe his commaundemētes.

Nowe

M. Nowe, what is the .v. specialll article of the christen doctrine or religion? S. The holy supper of ꝓ lorde.

N. What is the supper of the Lorde? S. It is an holy ordinance and institucion of our sauior Christe, wherby christen people are commaũded to eate and drynke the bread and cuppe of the Lorde together, & therby to remembre his passion, and to be assured of theyr communion with hym in his body and bloud. For it is a pledge and an assuraunce that the Lorde geueth them his bodye & bloud to be the foode and nourishemẽt of theyr soules vnto euerlastyng lyfe. M. Than is it not a bare signe and an vnfruitfull token? S. No. For we receyue in the supper a spirituall meate

and drinke, wherin by ỹ lordes owne institucion, the true communion and participaciō of the bodye and bloud of Christe is most liuely represented and confirmed vnto vs. And at the ministracion therof, beeyng ministred after Christes institucion, it is certayne that he is alwaies presente, and worketh effectuously therwith. M. How ought this supper to be ministred? S. In euery poynte & condicion as the Lorde himselfe dyd ministre and ordeyne it. M. where is it written how the lorde did ministre and ordeyne it? S. In the holy Euangelistes, Matthew, Marke, Luke. And in the .xi. Chapiter of the fyrst Epistle to the Corinthians in these woordes. *In the same night that the Lorde Jesus*

Mat. xxvi. Marc. xiiii Luke. xxii

Jesus was betrayed, he tooke bread, and whan he had geuen thankes, he brake it.

M. What learnest thou out of these wordes? S. Fyrst I lerne that this supper sealeth vp, confirmeth, & assureth vnto vs, the verye true communion of the true body and bloud of Christ, with all the frutes and benefites, whiche he dyd euer pourchase and merite thorowe his body & bloud. M. Howe canste thou proue that? S. By the verye woordes of the institucion. For whereas he commaundeth vs to eate his body and drynke his bloud, that is to saye, to receyue our nourysshement vnto euerlastyng lyfe, thorowe fayth, of his bodye and bloud, he addeth immediatlye: Whiche is geuen vp for you, and shed for you. By the

whiche woordes he signyfieth, seeyng we are partakers of his bodye and bloud, and in faythe fleshe of his flesche, and bones of his bones, he our head and we his members, that we are also partakers of all that he did euer purchasse or merite thorow his passion and bloud shedyng, that is, reconciliacion with God the father, remission of our synnes, righteousnes and euerlasting lyfe. M. What lernest thou more out of the forsayed woordes?

S. I learne also that the Lorde geueth me thorowe this supper, a sure hope and comforte that I am partaker of the new testament, and of the couenaũt of grace whiche he confirmed

and

and sealed with his precious bloud. M. What is that newe Testamente or couenaunte of grace? S. It is this, that almyghtye God, for the bitter passion and deathes sake of his deare beloued sonne, wyll freely pardon and forgeue me all my synnes, and take me for his childe and heyre, and at the latter daye will rayse me vp agayne vnto euerlastyng ioye, requiryng that I should beleue all this stedfastly, and loue and serue him obediently.

M. And is nothyng els to bee noted in the woordes of the institucion?

S. Yes, this also is to be learned, that al they which minister or receyue this holy sacramente

muste

muste celebrate & kepe the memoriall or remembraūce of our sauiour Christe Jesus.

M. Wherin consisteth this memoriall or remembraunce?

S. It cōsisteth specially herein, that we beeyng assembled and gathered together in his name, consider and setforth with all diligence and reuerence all the benefites of our Lorde Jesus, whiche he hathe doen and suffered for vs, or will yet hereafter do for vs: And agayne that we render moste highe laudes and thankes vnto him for suche excellente benefites, geuyng vp and yeldyng our selues wholly vnto hym. M. What maner of people are to bee admytted vnto this supper? S. All that are truly repentaunte and sorye

for

for their sinnes, and yet beleue stedfastlie that god for Christes sake wyll be mercyfull vnto them, and that they are the true membres of Christe, liuing in the feare and true obedience of the Lord, and in perfect loue of their neighbour, as brethren of one kyngdome, membres of one bodye, and redemed with one bloud of Jesus Christ, redye to confesse the doctrine of the holy gospell, in the middes of all persecucion and affliccion, and to defende it euen vnto death. M. what thinkest thou of thē whiche will neuer receiue this holy supper with the faithfull congregacion of Christe?

S. If they abstaine from it wilfullye of contempte and stubbernes, that is to saye, yf they

maye

maye haue it ministred vnto them after the institucion of the Lorde, and yet regarde it not and will not receyue it, it is an euidente token that they pertayne nothing at all vnto the body of Christe. For whosoeuer beleueth in the Lorde truly can not neglecte or contemne any of his hollye ordinaunces, but with all reuerence vse them, as ofte he maye. M. Where as S. Paul sayeth: *Lette euery manne proue hymselfe, and so eate of that bread:* what is meante therby, or whan eate we this supper wurthyly. S. Of ourselues we can neuer be woorthy vnto it: But God of his grace and mercye, reputeth vs woorthy of his heauenlye misteries and benefites, whansoeuer we referre the remission

mission of oure sinnes, and oure saluacion vnto the death and resurrection of Christe, and seke it therat onely.

Wherfore whansoeuer I receyue ỹ holy supper, with this faythe and beleke that Christe Jesus gaue his tender bodye vnto death for me, and shedde his precious bloud for me, and so redemed me from euerlastyng deathe: And that his flesche and bloude are the foode and sustenaunce of my soule whereby I am refresshed and nourisshed vnto euerlastynge lyfe, submitting my selfe, in this faythe, hartilye and fullye both bodye & soule vnto ỹ will of god, and vtterly detesting in word, dede, and example alimaner of sinne, and wickednes,

and

and whatsoeuer maye geue a-
ny occasion thereunto. &c. then
receyue I this hollye supper
wurthyly. For this is the true
communion and participacion
of Christes bodye and bloud,
wherby we are sure ỹ he dwel-
leth in vs, and we in hym . For
els we coulde doe none of this
at all. A. Me thynketh by thy
answers, that the holy supper
of the Lorde sendeth and refer-
reth vs all together vnto the
deathe and passion of Christe,
that we maye so & by that mea-
nes enioye and haue fruicion
of thesame. S. Yea forsouth. for
whan he suffred vpon the crosse
then he was made the onely &
euerlastyng sacrifice , sufficie-
nte for our saluacion : where-
fore there is nothyng remay-
nyng

nyng for vs more, but that we maye enioy and haue the fruicion of hym. M. And was not the supper ordeyned of God to bee a propiciatory sacrifice, wherin the body of Christe should be offered vnto God of freshe or of newe? S. Nofortsouth. For that were iniurious vnto his death. And the woordes doe sounde thus, *take and eate.&c.* where he commaundeth vs not to sacrifice or to offer his body, but onely to eate.&c. M. And why was it ordeyned to bee receiued in two diuerse kyndes? S. That was done for our infirmities sake, to teache vs the more plainly that he is not only the meate wherwith our soules are norished, but also the verye drynke wherwith they are re-

freshed, that we shoulde seke no parte of our spirituall lyfe any where els, sauyng at hym and in hym alone. M. And ought all men generally without excepcion to receyue both kyndes?

S. Yea forsouth, so do the woordes of Christe commaund, sayeng, drinke ye all of this: from the whiche to derogate or mynishe any thyng it were an heynous synne. M. But now, how oughteste thou to behaue thyselfe after thou haste thus receiued this holy supper?

S. I oughte fyrste to reioyce in the remission of my synnes, in the lyfe of Christe in me, and in the blissed resurrection, whan as he shall lyue fully in me and in vs, & be all in all. And thus to auaunce my selfe agaynste

synne

synne, agaynst the deuyll, death, and hel: And to geue God eternall thankes for all these his excedyng benefites. M. What oughtest thou els to doe?

S. I ought also to subdue, to tame, and to crucify, mine owne flesche and bloud, with al maner of wicked lustes and affeccions, & to liue, hereafter as a membre of that body onely, whose head is Christe, and not as a membre of any other body. But vtterly to yelde and geue ouer myselfe vnto my lorde God, to bee one breade and one bodye with all faythfull christians whyche doe truely inuocate and call vpon the name of the Lorde, to lyue with them in perfite loue and charitie and wyth this bande of loue to haue my heart fixed

and knitte vnto theirs, and thus euermore to remayne & cõtinue.

And I ought also to confesse and magnifie my Lorde Jesus in his churche and congregacion with all my woordes and dedes, awaytyng dayly to haue this lyfe changed with a better and into a better lyfe. M. What yf we receyue the supper with suche as be vnwoorthy, doe we make our selues also vnworthy by reason of thatt? No we doe not, if so be that we consente not vnto theyr synnes, but haue in mynde and will yf we can know them and may come vnto them, to exhorte and admonisshe them faythfully our selues, or els cause some other to doe it. For it pertayneth vnto no priuate person to exclude any man out

of

of the churche or congregacion, but onely vnto the whole churche, or vnto them that are chosen & appointed of thesame vnto that office. And theyr ductie it is to considre bothe in this matter and all other, what may be most profitable and expediente vnto edificacion.

M. But nowe, why should men receyue this sacramente ofte, seing they receyue the sacramente of baptisme but once? Baptisme is a sacramente of entraunce into the religiō of Christ, and betokeneth that menne are nowe dead vnto the olde lyfe, & wyll from thencefoorth walke in a newe lyfe. Wherfore lyke as Christe died but once, & that for our synnes, and shall from hencefoorth dye no more, euen

so ought the sacrament of baptisme, whiche representeth the same, to bee receyued but once. But the holye supper is a sacramente of procedyng and goyng forward in ỹ religion of Christ, and signifieth that the manne whiche is once incorporate vnto Christe, and fed or susteyned continually through hym, wyll euermore continue, procede and goe forwarde in a perfite christian life. And forasmuche as many impedimentes, lets and temptacions, doe chaunce vnto suche menne by the waye, which notwithstandyng doe styll hungre and thurst after ryghteousnesse. And this supper is a comfortable pledge or seale of the true lyuely foode of the soule, it is the heauenly bread, without

out whiche this hounger canne not bee satisfyed nor assuaged. Therfore shoulde they receyue this sacrament oft, because they haue oft nede of suche comforte.

M. Nowe which is the sixt speciall article of the christen doctryne?

S. The ecclesiasticall or churche discipline or brotherly correccion.

M. Where is any commaundement therof in the scripture?

S. In the .xviii. cha. of Matthew in these wordes. *If thy brother sinne against the, goe thy way and correct hym betwene the and hym alone, &c.*

M. What is to be noted out of these woordes? S. Thre speciall poyntes. Fyrste, that euery christen man ought to correcte & admonyshe other of hys faute pryuately and gently. And of

he cannot doe it hymselfe, than to cause some other to doe it for hym. M. What shoulde bee the cause that euery man ought to admonische other? Shall not euery man answere for himselfe? S. Forsouth this is the cause: for asmuche as all faythfull are incorporate vnto our sauiour Christe in baptisme, as membres of one body, and are altogether chyldren and heyres of God, and haue like parte and felowshippe of one euerlastyng heritage, therfore ought eche one to saue and preserue the other from hel and from euerlastyng damnacion, through godly correccion and admonicion, and so to further his brother vnto heauen and vnto euerlastyng lyfe.

M. But howe shoulde this brotherly

therly correccion and warnyng, be putte in vre and be exercised: S. With all humblenesse and frendlynesse, and also with such wysedome and sobrenesse, that his good name bee not hynde-red, but that he maye perceyue that none other thing is sought thereby sauyng alonely hys welth and emendemente. M. How ofte should he be thus ad-monyshed: S. Euen as ofte as there is any hope of his amen-demente by such correccion and warnyng. M. why doeth Christ commaund the to take one or. ii. vnto the, yf thy brother will not amende at the warning and cor-reccion of thee alone: S. That he shoulde the more car-nestlye bee conuinced of his faulte, and not hable to denye

it beyng correct or admonyshed therof by .ii. or. iii. wytnesses (as the lorde teacheth,) onely to wynne hym therby. M. What is the seconde note out of the fore rehersed wordes? S. The seconde is the correction of the churche. M. Who should execute that correccion? S. Forsouth suche as are chosen and apoynted by the whole congregacion to be assistente vnto the minister in that behalfe. M. Towarde what maner of parsons should suche correccion and admonicio be exercysed? S. Towarde suche as either regard not the priuate and secrete warnyng, or els as offende the churche and congregacion with some greuous and notable enormytie, that is manyfest and open. M. Out of

whiche

whiche woordes learnest thou that? S. Out of these woordes where ỹ lorde saieth, yf he heare the not, (beyng admonished before .ii. or .iii. witnesses.) Than tell it vnto the whole congregacion. &c.

And S. Paul wrytyng vnto Tymothe the mynistre of the church of Ephesus confirmeth thesame, where he sayeth: suche as haue sined, correct or rebuke them openly, that other may be afrayed by theyr exaumple. M. And should all that offende bee put vnto open shame before the whole congregacion?

S. No, not put to open shame, but earnestlye driuen and monyshed vnto repentaunce. And such moderacion must be obserued therin, as maye be thought best and moste conuenyente to

moue

moue and wynne the synner vnto perfecte and trewe repentaunce. M. Is it the dutye of those that are chosen and appointed of the congregacion to bee assistente vnto the ministers, onely to correcte and admonyshe suche as haue committed open and manyfest crymes, and such as would not receyue the pryuate and brotherly correccion, and none other? S. No, not this onely, but as trewe fathers and phisicions, they ought to haue an iye and a regarde vnto all menne, and to warne and exhorte euery one, as they canne thinke it moste necessarye for the edificacion and emendemente of euery one.

M. Where hast thou any scripture for that? S. Paul wry-

tyng

tyng vnto the Theſſalonians cõfirmeth it by his owne exam-ple in theſe wordes. *You knowe, ſayth he, that we haue exhorted and com-forted euery one of you, euen as a father doeth his children, and we haue teſtified that ye ſhould walke worthely as it becõ-meth you before God whiche hathe called you vnto his kyngdom & vnto his glory.* M. Well, what is the thyrde pointe that thou noteſt out of the fore rehersed wordes? S. The thirde is the byndyng and the loosyng. M. What is it to bynde? S. It is as muche as to exclude a manne out of the fe-lowſhip or company of Chriſtẽ people, whereby he maye be ern-eſtlye forced vnto a ſpecyall and an vnfeyned declaracion of true repentaunce and amende-ment of his lyfe. M. What ma-

ner of

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ner of

ner of people ought so to bee bound? S. All such as wyll not heare the Churche a congregacion reprouyng and admonyshyng thē for their soule helth, and all they also which haue offended the churche and congregacion with any manifest, greuous, and notable crimes.

M. The lorde maketh mencion onely of suche as wyll not receyue the warnyng and correccion of the churche. S. But he hathe taught vs also thorowe the holy Apostle. S. Paul to exclude out of the felowshyp a cōgregacion of Christe, all suche as are fallen into whoredome, and other notable vices, and to force or dryeue thē vnto some speciall penaunce to be vnto thē as a correccion vntil thei declare

with

with manifest frutes of repen-
taūce, an ernest amēdmēt, wher-
by they may edifie & content the
churche & congregacion againe
which they had before thorowe
theyr greuouse sinnes offended.
M. Nowe what is it to loocen-
s. It is as much as to pronoūce
forgeuenes of sinnes, vnto such
as haue declared their repen-
taūce & amendment with a per-
fect ernestnes, and to admit and
receyue thesame persons agayn
vnto the felowshyp and cōmu-
nion of the churche or congre-
gacion, and also of the holy sa-
cramentes. M. And must none
be looced from theyr sinnes but
suche as declare earnestelye
theyr 'repentaunce and sorowe
for their sinnes with plaine and
euidente amendemente of theyr
lyfe.

lyfe? S. No, none els: For the Lorde commaundeth remission and forgeuenesse of sinnes, to be pronounced and declared onely vnto suche as repente and bewaile theyr synnes, and desyre and purpose truely to emende themselues. For the ecclesiasticall disciplyne ordeyned of God for the order and edifiyng of his churche, ought to bee executed and practised trulye and earnestly, and not fayntlye or feynedlye for a shyne and a colour onely. M. In whiche woordes is that commaunded of the Lorde? S. In these woordes, where he sayeth: Verely I saye vnto you: whatsoeuer you shall bynde vpon yearth, that same shalbe bound in heauen, & whatsoeuer you shal looce vpon yearth shall also be looced in heaue. M. Vnder whose

whose name & authoritie muste this power be exercised?

S. Under the name and authoritie of our saviour Jesus Christ, also in the name of the whole congregacion. M. After what maner and fourme? S. With all godlye feruentnes and earnest praier vnto God. For the which cause also it must be done in the open congregacion beeyng assembled together, & with theyr consente. M. Proue me this by the woorde of God. S. The Lorde sayeth in the chapiter before rehersed: whansoeuer two or three among you do consente together, whatsoeuer they shall praye for, that shall be doen vnto them of my father in heauen. For wherfoeuer two or three are gathered together in my name

there am I in the middest amõg them. M. Here the lorde maketh mencion of two or three onely. S. That he doeth to confirme the greater nũbre, by ỹ smaller. M. But shewe me some scripture that maketh expresse mencion of the whole congregacion. S. The holye Paul wryteth thus. 1. Corin. v.

I as one that am absent from you in bodye but yet present with you in spirite, haue already (as presente) determined and concluded (against him that hath committed that dede), in the name of our lorde Iesus Christe and in your congregacion with my spirite, and with the power or authoritie of our lorde Jesus Christe, to geue him ouer vnto the deuill, to the confusion and perishyng of his flesshe, that his spirite may be safe at the daye or cummyng of the lorde Jesus. M. And what is the ministers

nisters or pastors duetie to doe in all this? S. He ought in no wise to admit vnto the communion of the sacramentes suche as bee excluded by the churche or by the appoynted elders, vntill suche time as they be reconciled therunto agayne. And besides that, he ought to bee as it were the mouth of the cõgregacion to open and to declare vnto the transgressours the heauinesse of theyr synnes, & to moue them vnto heartie repentaunce, that they maye come out of the deuils snares. M. But nowe cõcerning these that be sicke, howe shall the minister ordre them? S. If he perceyue that they be sorye and repentaunte for theyr sinnes, and are desirous of the fauoure of God & of remission,

than ought he to comfort them with some promyse of grace, & to preache vnto them free remission and absolucion in the presence of suche as are there by assistente, leste peraduenture their conscience being vexed and their sickenes increased, the wicked enemie present and enuiare them, and so seduce and conueigh them into desperacion.

M. Where hast thou any exaumple or scripture for that? S. Our sauiour Christe as soone as he sawe the bedridde before hym (doubtlesse in feare of hys synnes) he sayed vnto him: My sonne bee of good comforte thy synnes are forgeuen thee. And agayne to the woman that had synned he sayed: Goe thy way in peace, thy fayth hath saued thee.

M. Shalt thou no further com-

maunde-

maundement of the visitacion & comfort of the sick to be doen by the ministers of the churche? S. Yes, the holye Apostle S. Iames teacheth that the praier of faythe whiche the seniors or elders of the churche doe make for the sicke, shall help them and the lorde shall comforte them, & yf they be in synne, it shall be forgeuen them. Y. Nowe what fruite and profite ought all this to worke in thee? S. Fyrste I ought to learne hereby, to receyue of any manne thankefully all maner of christian and brotherly correccion, warning, and informacion. And also by the verye duetie and bonde of loue truely and faythfully to admonische & reproue my neyghboure (whiche is euery christian man)

if I shal see him offēde. M. why, what hast thou to do with thy neighbours. Forsouth forasmuche as we are all the mēbres of one body. If I cā finde in my heart to see any to loyter and perishe in his synne, & not so much as to admonish him therof, than it may appere that there is no christian loue in me. M. Well, what other fruit may thys doctryne worke in thee. S. This also, that I contemne not in any wyse the disciplyne of binding & loosyng of the churche, but esteme & drede it reuerently: eschewyng and auoydynge all felowshippe and familiaritie of suche as wyll not conforme themselues vnto thesame.

1 Corin. v. 2 Thes. iii.

M. what scripture hast thou for that. S Euen the woordes of

of oure sauiour Christ wher he saieth: *If he heare not the church or congregacion, than take or repute hym as an heathen and an vnchristian*, that is to say, as an infidele that is sundered and seperate from al christian ordre and felowship. But yet we ought not vtterly to reiecte and to hate him in our heartes, but to praye hartily vnto God for hym that he may be conuerted from his wickednes againe: and than with all ioyfulnes to receyue hym into all christen felowship agayne. M. Well, this is sufficient of this article also. Now tell me what is thy dayly exercise in the seruice of God? S. Morning and euening whan I arise or goe to bed, lykewise before & after meate, I vse these prayers folowing, or suche like.

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v.
ii.

M. what scripture hast thou for that. S Euen the woordes of

of oure ſauiour Chriſt wher he ſaieth: *If he heare not the church or congregacion, than take or repute hym as an heathen and an vnchriſtian*, that is to ſay, as an infidele that is ſundered and ſeperate from al chriſtian ordre and felowſhip. But yet we ought not vtterly to reiecte and to hate him in our heartes, but to praye hartily vnto God for hym that he may be conuerted from his wickednes againe: and than with all ioyfulnes to receyue hym into all chriſten felowſhip agayne. M. Well, this is ſufficient of this article alſo. Now tell me what is thy dayly exercise in the ſeruice of God? M. Morning and euening whan I ariſe or goe to bed, lykewiſe before & after meate, I vſe theſe prayers folowing, or ſuche like.

Fyrste at my vprisyng I falle doune on my knees and lyftyng vp my handes and yes vnto heauen, I cõfesse my synnes vnto God my heauenly father after this maner.

A generall confession of synnes to be sayed euery morning.

O Almyghtie God our heauenlye father, I confesse & knowlege that I am a miserable & a wretched synner, & haue manifolde wayes moste greuously transgressed thy moste godly cõmaũdementes throwe wicked thoughtes, vngodlye lustes, sinfull woordes & dedes, and in my whole lyfe. In synne am I borne and conceyued, and there is no goodnesse in me, in asmuche as yf thou shouldest entre into thy narowe iudge-

mente

mente with me, iudgyng me accordyng vnto the same, I were neuer hable to suffer or abyde it, but must nedes perysche and be damned for euer. So lyttle help, comfort or succour is there either in me, or in any other creature. Onely this is my comfort (o heauenly father) that thou diddest not spare thy only derebeloued sonne, but diddest geue him vp vnto the moste bittur & moste vile & slaũderous death of the crosse for me, ỳ he myght so pay ỳ raũsom for my sinnes, satisfie thy iudgement, still and pacifie thy wrathe, reconcyle me agayne vnto the, and pourchace me thy grace and fauour and euerlastyng lyfe. Wherefore throwe the merite of hys moste bitter death and passion,

and thorow his innocent bloud ſheadyng, I beſeche thee, o heauely father, ỳ thou wylt vouchſafe to bee gracious and mercyfull vnto me, to forgeue, and to pardon me all my ſynnes, to lyghten my harte with thy holy ſpirite, to renewe, confirme and ſtrengthen me, with a right and a perfite fayth, and to inflame me in loue towarde thee, & my neybour, that I may hēcefoꝛth with a willing, and a glad harte walk as it becūmeth me, in thy moſte godly commaūdementes, and ſo glorifie & prayſe thee euerlaſtingly. And alſo that I maye with a free conſcience and a quiet harte in all maner of temptacions, afflictions, oꝛ neceſſyties, and euen in the very panges of deth, cry boldely

ly and merily vnto the and saye: I beleue in God the father all myghtie, maker of heauen and earthe. And in his onely sonne Jesus Christe our lorde. &c.
But o Lorde God heauenly father, to comforte my selfe in affliccion and temptacion wyth these articles of the christē faith It is not in my power . For fayth is thy gyft : and for as muche as thou wylt be prayed vnto , and called vpon for it, I cumme vnto thee, to praye and beseche the, bothe for that and for all my other necessities, euen as thy deare beloued sonne our sauiour Christe Jesus hath hymselfe taught vs.
And from the very botome of my harte, I crye and saye : O

our

our father whiche arte in heauen.&c.

This doen, I adde this prayer for the morning.

O Mercifull lorde God heauenly father, I rẽder most high laudes, prayse, and thãkes vnto the, that thou hast preserued me both this nyght and all the tyme and dayes of my lyfe hitherto vnder thy protection, and hast suffred me to lyue vntyll this presente houre.

And I beseche the hartily, thou wylt vouchesafe to receyue me this daye and the residue of my whole lyfe from hencefurthe into thy tuicion, rulyng and gouernyng me with thy holy spirite, that all maner of darkenesse of misbeleefe, infidelitie, and of carnall lustes and affec-

fections, maye be vtterlye chaced and driuen out of my harte, and that I maye be iustified & saued both body and soule thorow a right and a perfect fayth, and so walke in the lighte of thy moste godlye truthe to thy glory and prayse, and to ỹ profit and furtheraunce of my neybour, thorowe Jesus Christe our Lorde and sauioure. Amen.

Or thus more briefly.

O Mercyfull lorde God, heuenly father, I laude and prayse the that thou haste preserued me this nyghte, from all perill, daunger and euyll. And I beseche the of thy mercye to kepe & preserue me from henceforth likewise. And driue all maner of darkenesse oute of my hart, that the light of thy truthe

maye

may shyne before me & gyde me in all my wayes: And thou wilt vouchesaue also to kepe & preserue our most noble kyng with all our rulers magistrates, teachers, parentes, and all our frendes, thorow Jesus Christe our Lorde and sauiour. Amen.

A prayer to be sayed at nyght goyng to bedde.

O Mercifull Lord God heauenly father, whether we slepe or wake, lyue or dye, we are alwayes thyne. Wherefore I beseche the hartily that thou wilte vouchsaue to take care and charge of me, and not to suffre me to perysshe in the workes of darkenesse, but to kindle the lyght of thy countenaunce in my harte, that thy godlye knowlege maye daylye increase in me thorowe a ryght and

and a pure faith, and that I may alwayes be founde to walke & lyue after thy wyll & pleasure thorow Jesus Christ our lorde and sauiour. Amen.

Or thus more brickly.

O Mercifull lorde God our heauenly father, I laude & thanke the moste hartily for that thou hast so graciously kepte & preserued me this daye, beseechyng the to forgeue me all my synnes whiche I haue committed againste the, & I beseche the to preserue me and all men this night, from all snares and wyles of the wicked fiende. And graunte that although our corporal iyes shal slepe, yet that our hertes & myndes may continually watche & wake in the, thorowe Jesus Christe our Lorde and sauiour. Amen. A prayer

A prayer to be sayed before meat.

O Mercifull father, thou fedest and nourishest all maner of creatures, vouchesalue to nourysche and to refreshe vs nowe with thy gyftes, so that we do not misuse them, but that we beyng strengthned therowe them, maye bee more hable to serue thee in our callyng and condicion of lyfe, and to walke and lyue before the in all vertue and honestie: through Jesus Christ our Lorde and sauiour. Amen.

After meate.

O Mercifull Lord God, our heauenly father, we laude, prayse and thanke thee for thy moste holy and excellent gifres, wherwith thou hast so graciously nourysched and refreshed vs: And we beseche ỹ heartily, graunt

graũt that we may neuer forget thy mercyfull goodnes toward vs, but that we may cast al our care and sorowe vpon the only, and may alway seke & receyue, with a perfite trust and confidence, all maner of sustenaunce both of bodye and soule, at thy handes which art the fountaine and welspryng of all goodnes, through Jesus Christe our Lorde and sauior. Amen.

Certaine godly lessons for al faythfull people, young and olde.

HArken Israel, the Lorde our God is one God. Thou shalt loue the Lorde thy God feruẽtly with all thy heart, with all thy soule, and with all thy strength. All these woordes

whiche I commaunde the this daye, shall remayne continually in thy hearte. Thou shalt beate them diligentlye into thy children, and thrust them sharplye into theyr heartes. And lette all thy communicacion & talkyng bee of them, whether thou beest in thy house or goest abroode, whether thou goest to bedde or rysest vppe. Thou shalt bynde them for a token vpon thy hãd: And let them euermore glister before thy yes. Thou shalt wryte them vpon thy doores and vpon thy gates.

Michcas. vi.

I will tell the, O man, what is good, and what God requireth of the. Namely nothyng els but that thou kepest iudgement, and doest ryghteousnes, and

and that thou applye thy ſelfe vnto all godlyneſſe and walke humbly before thy Lord God.

Iacob.i.

This is the pure and vndefiled religion before God our father, to viſite and counforte the wedowes & the fatherleſſe, in theyr ſorowe, affliccion and miſery and for a manne to kepe hymſelfe without ſpotte before the worlde.

1.Timo.i.

The ende and fulfyllyng of all the lawe is this, namely loue, out of a pure hearte, a good conſcience, and a perfite vnfayned fayth.

John.xiii.

By this ſhall all men knowe, that ye are my ſcholars, yf ye loue one an other, lyke as I haue loued you.

1. Iohn. iii. iiii. v.

God is loue, and he that remayneth in loue, remayneth in God, and God in hym. He that hath loue is borne of God and knoweth God. He that loueth not, he knoweth not God, for God is loue. If we loue one another, than remayneth God within vs, & his loue is perfite in vs. And hereby doe we know that we are the childrē of God, and that we haue loue, yf we loue God and kepe his commaundementes. And this is his commaundemente, namely that we beleue in the name of his sonne Iesus Christe, and loue one an other.

M. The God of all grace and mercye, strengthen thee and all memie in the knowlege of his

sonne

ſonne our ſauior Jeſus, and in the power of his heauenlye and godly ſpirite. To hym be all laude, prayſe, thankes, glory, power, rule, & honor world without ende.
Amen.

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ſtrete at the ſigne of the Sunne
ouer againſt the conduyte, by
Edwarde Whitchurche.
The.xix. daye of Oc-
tober the yere of
our Lorde.

M.D.XLVIII.

Cum priuilegio ad impri-
mendum ſolum.